



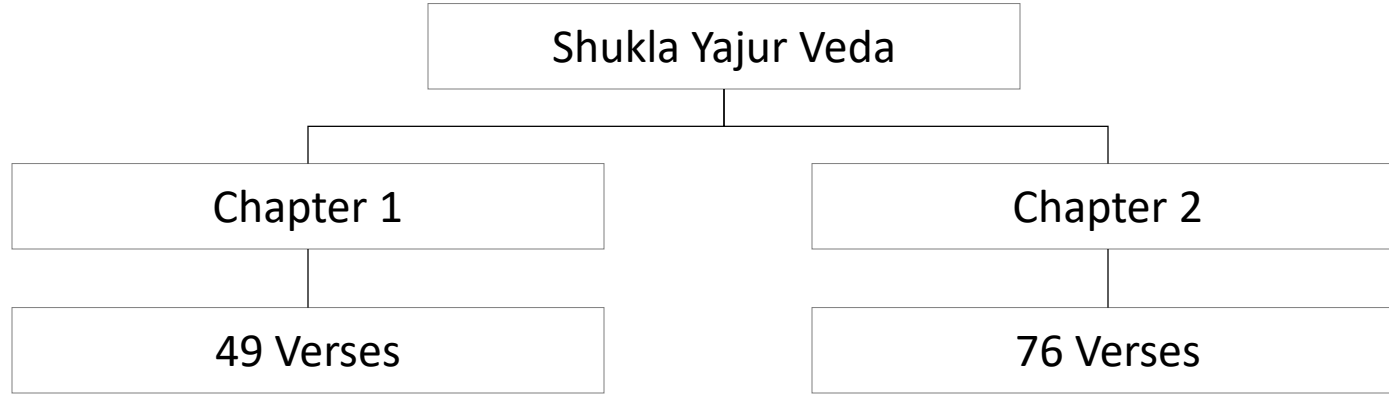
Muktikopanisad

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Muktikopanisad



Chapter 1 :

1) Shanti Mantra :

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

*Om purna-madah purna-midam purnat purnam-udacyate,
Purnasya purna-madaya purna-meva-vasisyate
Om Santih! Santih!! Santih!!!*

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

2) Guru :

- Sri Rama

Disciple :

- Sri Hanuman.

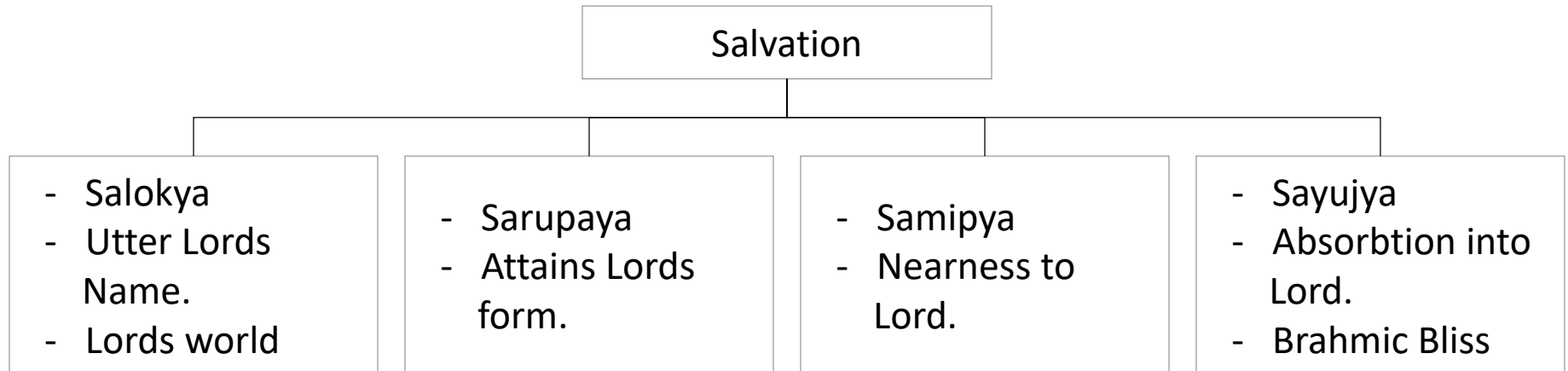
3) Hanuman's Question :

- How do I get released from bondage of Mundane existence and attain Mukti.

Answer :

- Learn Vedanta
- Like oil in seeds, Vedanta is latent in Veda.

Rg Veda	Yajur Veda	Sama Veda	Atharva Veda
21 Branches	109 Branches	1000 Branches	50 Branches



- Final emancipation is through Mandukya Upanishad.
- Names of 108 Upanishads given.

Shanti Mantra – 108 Upanishads

(1) Rg Veda

- 10 Upanishads
- Van Me Manasi...

(3) Krishna Yajur Veda

- 32 Upanishads
- Sahanavavatu....

(5) Atharva Veda

- 31 Upanishads
- Bhadram Karnebhi...

(2) Shukla Yajur Veda

- 19 Upanishads
- Poornamadah...

(4) Sama Veda

- 16 Upanishads
- Apyayantu....

1) Rig :

ॐ वाङ्मे मनसि प्रतिष्ठिता । मनो मे वाचि प्रतिष्ठितम् ।
आविरावीर्म ऐधि । वेदस्य म आणीस्थः ।
श्रुतं मे मा प्रहासीरनेनाधीतेन अहोरात्रान् सन्दधामि ।
ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु ।
तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारमवतु वक्तारम् ।
ॐ शान्तिः शान्तिः शान्तिः ॥

*om vāṁ me manasi pratiṣṭhitā । mano me vāci pratiṣṭhitam ।
āvirāvirma edhi । vedasya ma āṇīsthaḥ ।
śrutaṁ me mā prahāsīranenādhītena ahorātrān sandadhāmi ।
ṛtaṁ vadiṣyāmi । satyaṁ vadiṣyāmi । tanmā mavatu ।
tadvaktāramavatu । avatu mām avatu vaktāramavatu vaktāram ।
om śāntiḥ śāntiḥ śāntiḥ ॥*

Om, Let My Speech be Established in My Mind, Let My Mind be Established in My Speech, Let the Knowledge of the Self-Manifest Atman Grow in Me, Let My Mind and Speech be the Support to Experience the Knowledge of the Vedas, Let what is Heard by Me (from the Vedas) be Not a mere Appearance but what is Gained by Studying Day and Night be Retained. I Speak about the Divine Truth, I Speak about the Absolute Truth, May That Protect Me, May That Protect the Preceptor, May that Protect Me, May that Protect the Preceptor, May that Protect the Preceptor, Om Peace, Peace, Peace.

2) Shukla Yajur :

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

*Om purna-madah purna-midam purnat purnam-udacyate,
Purnasya purna-madaya purna-meva-vasisyate
Om Santih! Santih!! Santih!!!*

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

3) Krishna Yajur :

ॐ सह नाववतु । सह नौ भुनक्तु ।
सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु मा विद्विषावहै ।
ॐ शान्तिः शान्तिः शान्तिः ॥

Om Saha Nau-Avatu | Saha Nau Bhunaktu |
Saha Viiryam Karavaavahai | Tejasvi Nau-Adhiitam-Astu Maa Vidvissaavahai |
Om Shaantih Shaantih Shaantih ||

Om, May God Protect us Both (the Teacher and the Student), May God Nourish us Both, May we Work Together with Energy and Vigour, May our Study be Enlightening and not give rise to Hostility, Om, Peace, Peace, Peace.

4) Sama :

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो
बलमिन्द्रियाणि च सर्वाणि
सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोद
निराकरणमस्त्वनिराकरणं मेऽस्तु
तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु
ॐ शान्तिः शान्तिः शान्तिः

*Om apyayantu mamangani vak pranascaksuh
srotramatho balamindriyani ca sarvani
Sarvam Brahmapanisadam ma'ham Brahma nirakuryam ma ma Brahma nirakarot
anirakaranamastvanirakaranam me stu
Tadatmani nirate ya Upanisatsu dharmah te mayi santu te mayi santu
Om Santih! Santih! Santih!*

May my limbs, speech, prana (vital air) eye, ear, strength of all my senses grow vigorous. All (everything) is the Brahman of the Upanishad-s. May I never deny the Brahman. May the Brahman never spurn me. May there be no denial of the Brahman. May there be no spurning by the Brahman. Let all the virtues recited by the Upanishad-s repose in me delighting in the Atman! May they in me repose! Om Peace! Peace! Peace!

5) Atharvana :

ॐ भद्रं कर्णेभिः शृणुयाम देवाः। भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाग्म्यस्तनूभिः। व्यशेम देवहितं यदायुः।
स्वस्ति न इन्द्रो वृद्धश्रवाः। स्वस्ति नः पूषा विश्ववेदाः।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः। स्वस्ति नो बृहस्पतिर्दधातु ।
ॐ शान्तिः शान्तिः शान्तिः॥

*om bhadram karṇebhiḥ śṛṇuyāma devāḥ । bhadram paśyemākṣabhiryajatrāḥ ।
sthirair aṅgaistuṣṭuvāgmsastanūbhiḥ । vyaśema devahitaṁ yadāyuh ।
svasti na indro vṛddhaśravāḥ । svasti naḥ pūṣā viśvavedāḥ ।
svasti nastārṁkṣyo ariṣṭanemiḥ । svasti no bṛhaspatirdadhātu ।
om śāntiḥ śāntiḥ śāntiḥ ॥*

Om, O worshipful ones, may our ears hear what is good and auspicious! May we see what is auspicious! May we sing your praise, live our allotted span of life in perfect health and strength! May Indra (who is) extolled in the scriptures, Pushan, the all-knowing Trakshya, who saves from all harm, and Brihaspati who protects our spiritual lustre, vouchsafe prosperity in our study of the scriptures and the practice of the truths contained therein! Om peace, peace, peace!

5) Atharvana :

ॐ भद्रं कर्णेभिः शृणुयाम देवाः। भद्रं पश्येमाक्षभिर्यजत्राः ।
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- 3 bodies go away with destruction of Prarabda.
- Final emancipation without Upadhi is like pot space merging with total space.

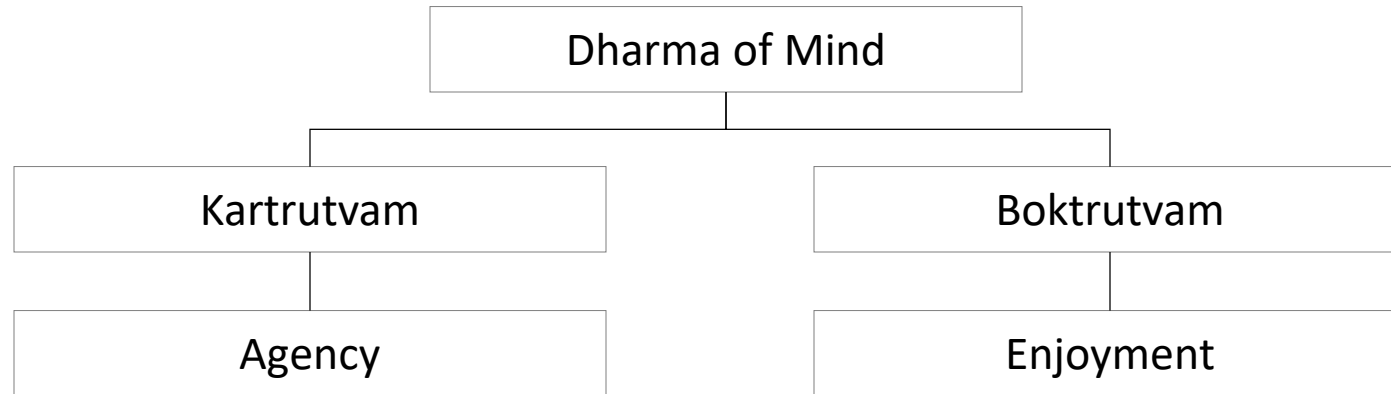
Chapter 2

Hanuman :

- What is Jeevan Mukti and Videha Mukti.

Sri Rama :

1)

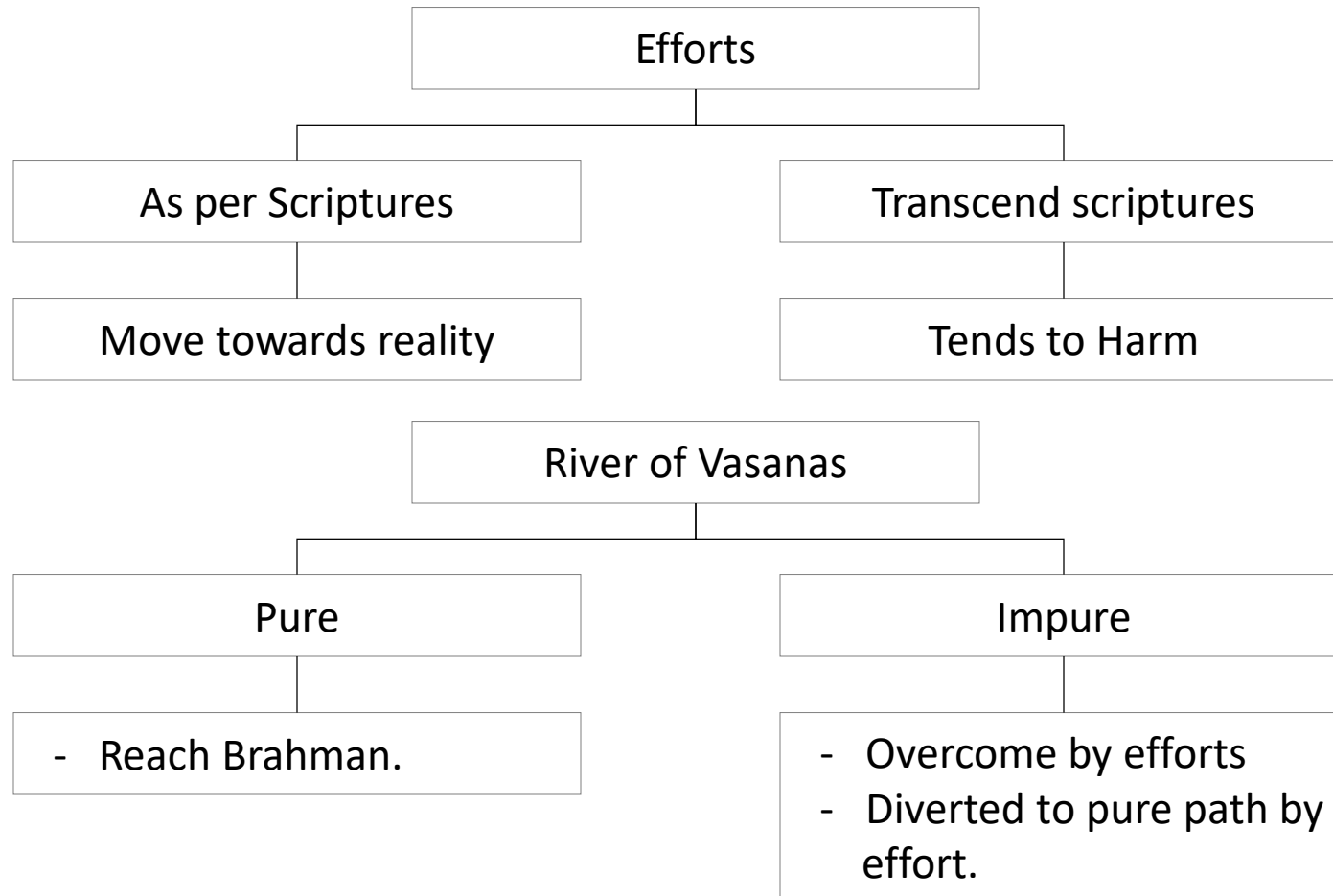


- This tends towards bondage.

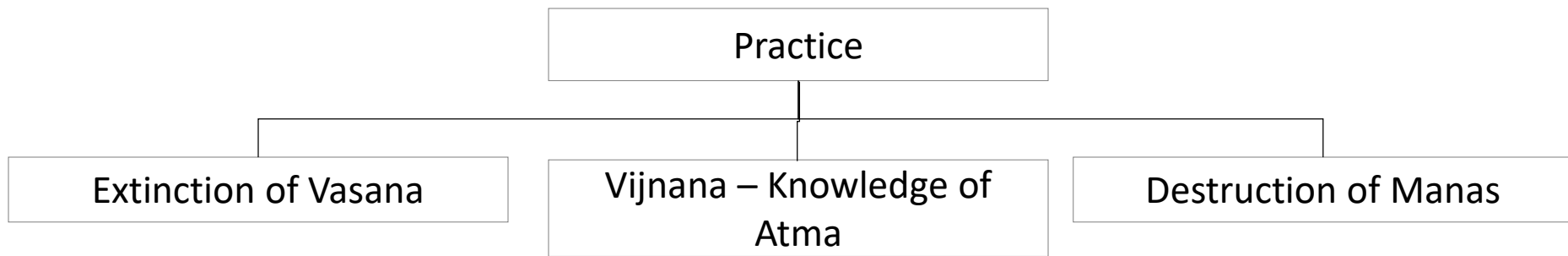
Jivan Mukti	Videha Mukti
- Control of Chitta	- Upon extinction of Prarabda

- Removal of the Upadhis, 3 bodies takes place like the space in the pot after the pot is broken.
- What is the authority for Jeevan Mukti and Videha Mukti?
108 Upanishads.

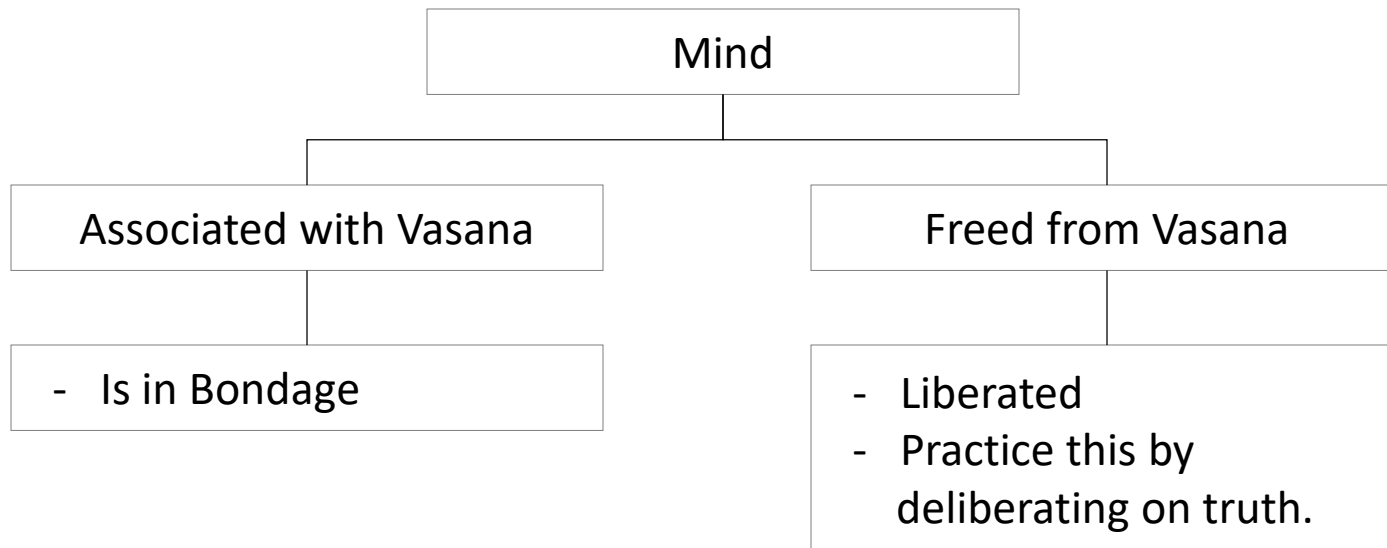
- How is perfection achieved?
Through human effort.
- Jivanmukti is gained through Samadhi arising through Vedantic study.
- Accomplished through extinction of Vasanas.



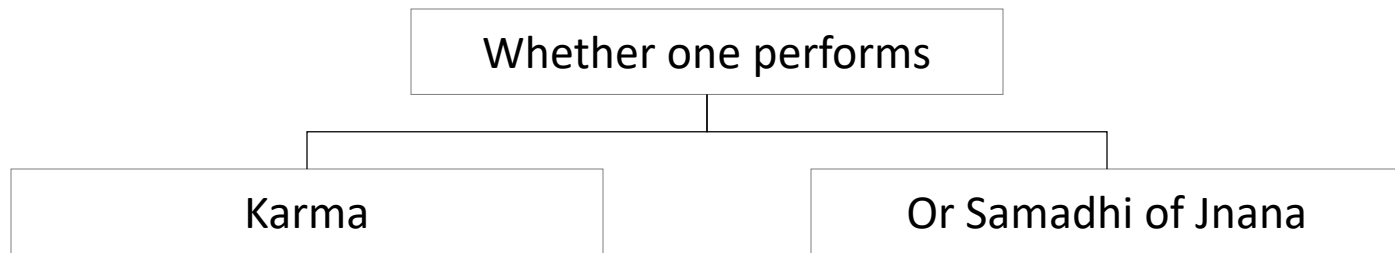
- Chitta, child has to be fondled through human efforts.



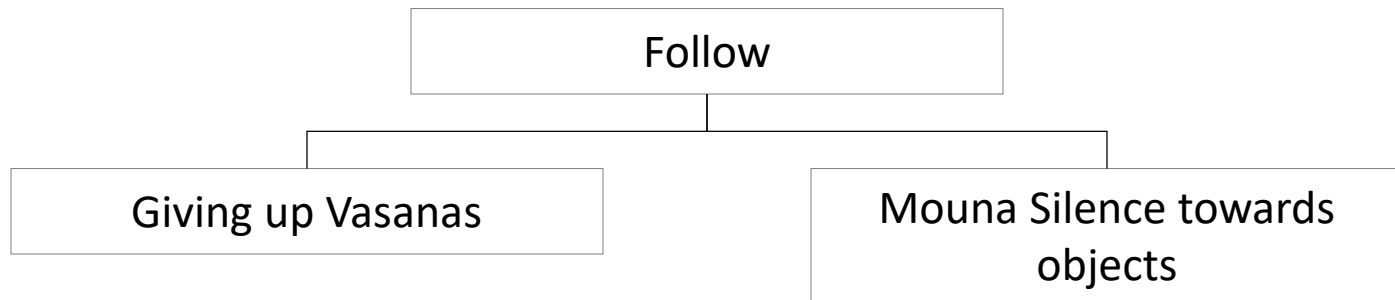
- Knots of the heart are cut.
- **Samsarika Vasana is illusory, rises through practice of hundreds of lives never perishes except through the practice of Yoga.**
- Put away desire of enjoyment.



- Through absorption of Vasanas, mind attains quiescence like a lamp without oil.
- One whose mind is centred on consciousness alone, is of the nature of Sat Chit Ananda.



- One whose Chitta is free of desires is a liberated person.
- He is not subject to fruits of Karma or Samadhi.



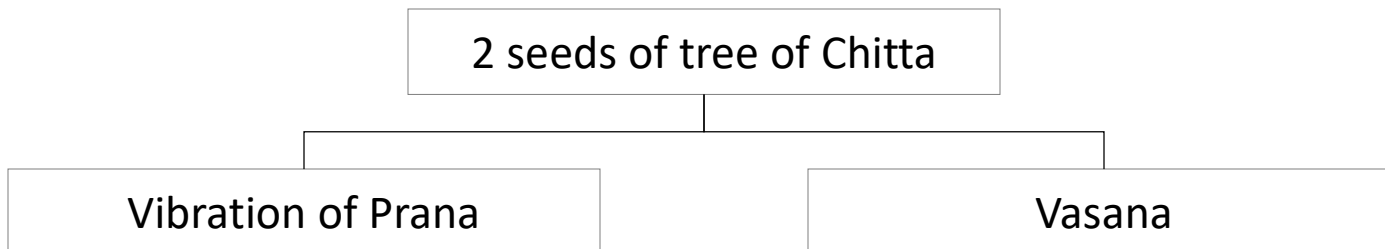
- By habit, involuntarily, sense organs are prompted to external objects.

Eye without desire	Intelligent man
- Sees without effort	- Enters Vyavahara without desire.

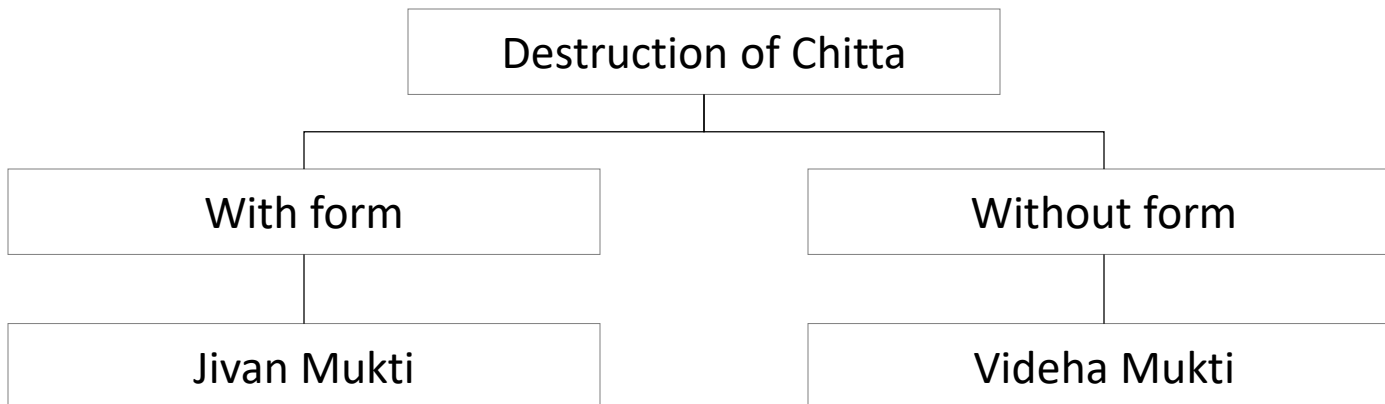
- Vasana is manifested through the consciousness of objects, becomes the nature of object itself, and is the cause of absorption of Chitta.

- **Excessively fluctuating Chitta is the cause of birth and death due to identification of itself with objects.**

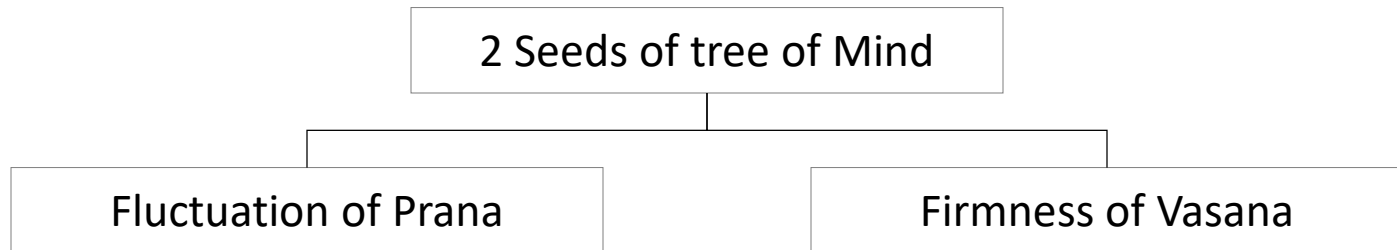
- Variation of Prana arises through Vasana and Vasana through Prana.
- These form the seed for Chitta.



- If any of them perish, both perish.
- Through the actions without attachment and thought of abandoning reality of universe, Vasana does not arise.
- Chitta becomes non Chitta.
- **When mind does not think, being devoid of Vasanas, then dawns the state of mindlessness which confers great peace.**
- When you become knower of the reality even good Vasanas should be given up.

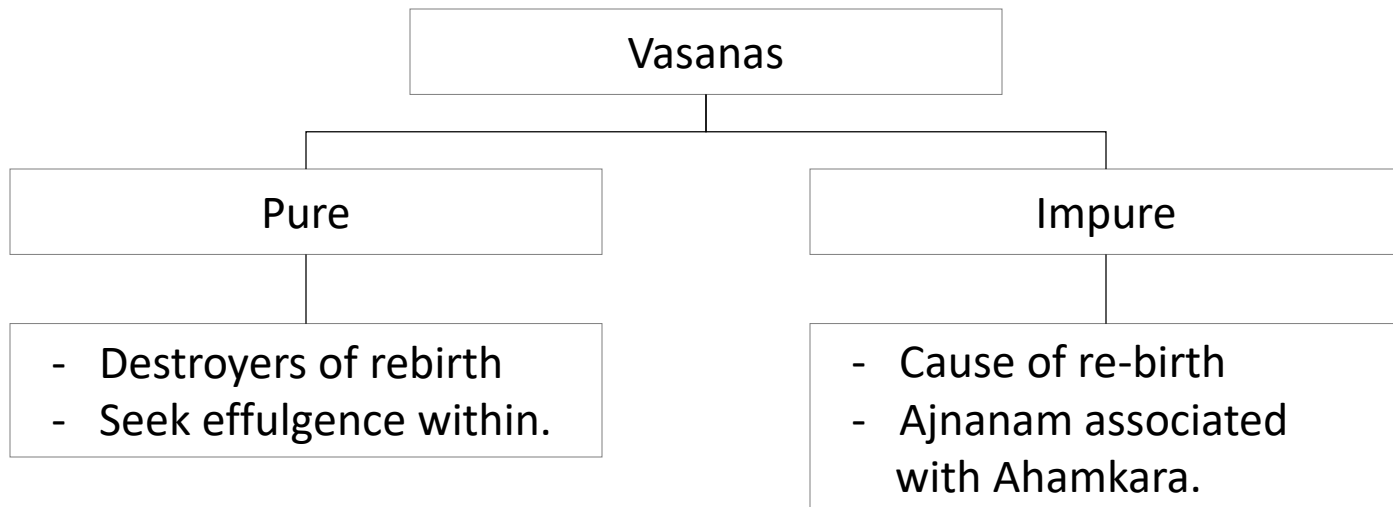


- Mind is root of tree of Samsara with thousands of shoots, branches, leaves, fruits.
- Destroy mind, Sankalpa, as soon as it arises.
- Like elephant is controlled through the Grad, mind is controlled through spiritual knowledge and abdication of Vasanas and control of Pranas.

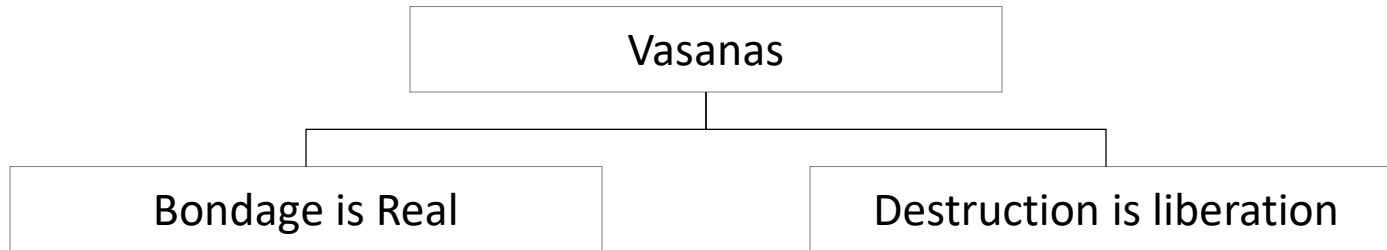


- One all pervading consciousness is agitated by the fluctuation of Prana and Vasanas.

- **What is a Vasana?**
- **Clinging to objects without deliberation or longing is stated to be Vasana.**
- **When a person regards universe as reality, then he is subject to delusion.**



Body	Indweller – Atma
Impure	Pure



- Long for Chit alone.
- Give up that which is associated with mind and intellect.
- **Worship reality without sound, touch, form, decay, taste, smell, name, Gothra.**
- **I have no objects, everfull Brahman.**
- **I am Birthless, deathless, ageless, immortal, self shining, all pervading, destructionless, causeless, pure, ever content.**



CHAPTER 1

02 Sections

13 Verses

ॐ अयोध्यानगरे रम्ये रत्नमण्डपमध्यमे ।
 सीताभरतसौमित्रिशत्रुघ्नाद्यैः समन्वितम् ॥ १ ॥
 सनकाद्यैर्मुनिगणैर्वसिष्ठाद्यैः शुकादिभिः ।
 अन्यैर्भागवतैश्चापि स्तूयमानमहर्निशम् ॥ २ ॥
 धीविक्रियासहस्राणां साक्षिणं निर्विकारिणम् ।
 स्वरूपध्याननिरतं समाधिविरमे हरिम् ॥ ३ ॥
 भक्त्या शुश्रूषया रामं स्तुवन्पप्रच्छ मारुतिः ।
 राम त्वं परमात्मसि सच्चिदानन्दविग्रहः ॥ ४ ॥
 इदानीं त्वां रघुश्रेष्ठ प्रणमामि मुहुर्मुहुः ।
 त्वद्रूपं ज्ञातुमिच्छामि तत्त्वतो राम मुक्तये ॥ ५ ॥
 अनायासेन येनाहं मुच्येयं भवबन्धनात् ।
 कृपया वद मे राम येन मुक्तो भवाम्यहम् ॥ ६ ॥

Oṃ ayodhyānagare ramye ratnamaṇḍapamadhyame ।
 sītābharatasaumitriśatrughnādyaiḥ samanvitam ॥ 1 ॥
 sanakādyairmunigaṇairvasiṣṭhādyaiḥ śukādibhiḥ ।
 anyairbhāgavataiścāpi stūyamānamaharniśam ॥ 2 ॥
 dhīvikriyāsahasrāṇāṃ sākṣiṇaṃ nirvikāriṇam ।
 svarūpadhyānanirataṃ samādhivirame harim ॥ 3 ॥
 bhaktyā śuśrūṣayā rāmaṃ stuvanpapraccha mārutiḥ ।
 rāma tvaṃ paramātmasi saccidānandavigrahaḥ ॥ 4 ॥
 idānīm tvāṃ raghuśreṣṭha praṇamāmi muhurmuḥuḥ ।
 tvadrūpaṃ jñātumicchāmi tattvato rāma muktaye ॥ 5 ॥
 anāyāsena yenāhaṃ mucyeyaṃ bhavabandhanāt ।
 kṛpayā vada me rāma yena mukto bhavāmyaham ॥ 6 ॥

Addressing with devotion and obedience Sri-Rama the lord Hari, at the end of his Samadhi, who being Himself changeless is the witness of the thousands of changes of Buddhi, and who ever rests in Svarupa-Dhyana (The meditation on reality) while seated under the bejewelled dome of the Palace in the lovely city of Ayodhya, in the midst of Sita, Bharata and Saumitri (Laksmana), Satryghna and others, eulogized day and night by Sanaka and other hosts of Munis, as well as by Vasistha, Sukra, and other devotees of Visnu Hanuman, after praising them, asked: “O Rama, You are Paramatma of the nature of Saccidananda. O foremost of the family of Raghu, I make prostrations to You again and again. O Rama, I wish to know for the sake of emancipation, You nature as it really is. O Rama, be You gracious enough to tell me that by which I shall be easily released from the bondage of mundane existence and by which I shall attain Salvation.” [1 - 1 - 1 to 6]

Chapter 1 - Section 1 - Verse 7 to 10

साधु पृष्टं महाबाहो वदामि शृणु तत्त्वतः ।

वेदान्ते सुप्रतिष्ठोऽहं वेदान्तं समुपाश्रय ॥ ७॥

वेदान्ताः के रघुश्रेष्ठ वर्तन्ते कुत्र ते वद ।

हनूमञ्छृणु वक्ष्यामि वेदान्तस्थितिमञ्जसा ॥ ८॥

निश्वासभूता मे विष्णोर्वेदा जाताः सुविस्तराः ।

तिलेषु तैलवद्वेदे वेदान्तः सुप्रतिष्ठितः ॥ ९॥

राम वेदाः कतिविधास्तेषां शाखाश्च राघव ।

तासूपनिषदाः काः स्युः कृपया वद तत्त्वतः ॥ १०॥

sādhu prṣṭaṃ mahābāho vadāmi śṛṇu tattvataḥ ।

vedānte supraṭiṣṭho'haṃ vedāntaṃ samupāśraya ॥ 7॥

vedāntāḥ ke raghuśreṣṭha vartante kutra te vada ।

hanūmañchṛṇu vakṣyāmi vedāntasthitimañjasā ॥ 8॥

nīśvāsabhūtā me viṣṇorvedā jātāḥ suvistarāḥ ।

tileṣu tailavadvede vedāntaḥ supraṭiṣṭhitaḥ ॥ 9॥

rāma vedāḥ katividhāsteṣāṃ śākhāśca rāghava ।

tāsūpaniṣadāḥ kāḥ syuḥ kṛpayā vada tattvataḥ ॥ 10॥

(Sri Rama replied) “ O mighty-armed one, well as led: hearken then to the truth uttered by me. I am well established in Vedanta (or the end of Vedas or knowledge). Have you recourse to Vedanta well.”

(Hanuman again asked) “O foremost of Raghus, what are Vedantas? Where do they abide? Pray enlighten me”. (Sri-Rama replied) “O Hanuman, listen to me. I shall truly described to you the nature of Vedanta. Through the expiratory breath of Myself Visnu, the Vedas were generated as many. Like the oil in the sesamum seeds, Vedanta is well established (or latent in the Vedas)”.

(Hanuman asked again) “O Rama, how many are the Vedas and their branches? O Raghava, what are the Upanishads? Please, through Your grace, tell me truly”. [1 - 1 - 7 to 10]

Chapter 1 - Section 1 - Verse 11 to 17

श्रीराम उवाच ।

ऋग्वेदादिविभागेन वेदाश्चत्वार ईरिताः ।

तेषां शाखा ह्यनेकाः स्युस्तासूपनिषदस्तथा ॥ ११ ॥

ऋग्वेदस्य तु शाखाः स्युरेकविंशतिसङ्ख्यकाः ।

नवाधिकशतं शाखा यजुषो मारुतात्मज ॥ १२ ॥

सहस्रसङ्ख्यया जाताः शाखाः साम्नः परन्तप ।

अथर्वणस्य शाखाः स्युः पञ्चाशद्भेदतो हरे ॥ १३ ॥

एकैकस्यास्तु शाखाया एकैकोपनिषन्मता ।

तासामेकामृचं यश्च पठते भक्तितो मयि ॥ १४ ॥

स मत्सायुज्यपदवीं प्राप्नोति मुनिदुर्लभाम् ।

राम केचिन्मुनिश्रेष्ठा मुक्तिरेकेति चक्षिरे ॥ १५ ॥

केचित्त्वन्नामभजनात्काश्यां तारोपदेशतः ।

अन्येतु साङ्ख्ययोगेन भक्तियोगेन चापरे ॥ १६ ॥

अन्ये वेदान्तवाक्यार्थविचारात्परमर्षयः ।

सालोक्यादिविभागेन चतुर्धा मुक्तिरीरिता ॥ १७ ॥

śrīrāma uvāca ।

ṛgvedādivibhāgena vedāścatvāra īritāḥ ।

teṣāṃ śākhā hyanekāḥ syustāsūpaniṣadastathā ॥ 11॥

ṛgvedasya tu śākhāḥ syurekaviṃśatisaṅkhyakāḥ ।

navādhikaśataṃ śākhā yajuṣo mārutātmaja ॥ 12॥

sahasrasaṅkhyayā jātāḥ śākhāḥ sāmnaḥ parantapa ।

atharvaṇasya śākhāḥ syuḥ pañcāśadbhedato hare ॥ 13॥

ekaikasyāstu śākhāyā ekaikopaniṣanmatā ।

tāsāmekāmṛcaṃ yaśca paṭhate bhaktito mayi ॥ 14॥

sa matsāyujyapadavīm prāpnoti munidurlabhām ।

rāma kecinmuniśreṣṭhā muktireketi cakṣire ॥ 15॥

kecittvannāmahajanātkāśyāṃ tāropadeśataḥ ।

anyetu sāṅkhyayogena bhaktiyogena cāpare ॥ 16॥

anye vedāntavākyaṛthavicārātparamarṣayaḥ ।

sālokyādivibhāgena caturdhā muktirīritā ॥ 17॥

(Sri-Rama Said) “Through the divisions of Rigveda and others, the Vedas are said to be four in number. Their branches are many. SO also the Upanishads. In Rigveda, there are Branches, 21 in number. O Son of Vayu, there are 109 Branches in Yajurveda. O conqueror of enemies, there are 1000 Branches in Samaveda, O best of Monkeys, there are 50 branches in Atharvaveda. In each branch, there is one Upanishad. Whoever with devotion to me Studies even one of the Rks (Hymns) in these, attains the state of absorption, rare for the Munis to attain.”

[1 - 1 - 11 to 17]

Chapter 1 - Section 1 - Verse 18 to 21

सहोवाच श्रीरामः ।

कैवल्यमुक्तिरेकैव परमार्थिकरूपिणी ।

दुराचाररतो वापि मन्नामभजनात्कपे ॥ १८ ॥

सालोक्यमुक्तिमाप्नोति न तु लोकान्तरादिकम् ।

काश्यां तु ब्रह्मनालेऽस्मिन्मृतो मत्तारमाप्नुयात् ॥ १९ ॥

पुनरावृत्तिरहितां मुक्तिं प्राप्नोति मानवः ।

यत्र कुत्रापि वा काश्यां मरणे स महेश्वरः ॥ २० ॥

जन्तोर्दक्षिणकर्णे तु मत्तारं समुपादिशेत् ।

निर्धूताशेषपापौघो मत्सारूप्यं भजत्ययम् ॥ २१ ॥

sahovāca śrīrāmaḥ ।

kaivalyamuktirekaiva paramārthikarūpiṇī ।

durācārarato vāpi mannāmahajanātkape ॥ 18 ॥

sālokyamuktimāpnoti na tu lokāntarādikam ।

kāśyāṃ tu brahmanāle'sminmr̥to mattāramāpnuyāt ॥ 19 ॥

punarāvṛttirahitāṃ muktiṃ prāpnoti mānavaḥ ।

yatra kutrāpi vā kāśyāṃ maraṇe sa maheśvaraḥ ॥ 20 ॥

jantordakṣiṇakarṇe tu mattāraṃ samupādiśet ।

nirdhūtāśeṣapāpaugho matsārūpyaṃ bhajatyayam ॥ 21 ॥

(Sri-Rama replied) “There is only one true emancipation. O Kapi (Monkey), even a person addicted to evil practices attains the salvation of Salokya (My world) through the uttering of my name, but of other worlds. Should one die in Brahma-nala (The lotus stalk- also street) in Kasi, he attains my Taraka (Mantra). Such a person attains salvation without any rebirth; wherever he may die in Kasi, Mahesvara initiates him by Whispering my Taraka (Mantra) into his right ear. Such person, freed from all sins, attains my Svarupa (Form). It is this that is termed Salokya-Sarupya Salvation. The twice-born who is of Virtuous conduct and who without diverting his intelligence on any other, Meditates Upon me, the All-Atma, attains Samipya (Nearness) to me. [1 - 1 - 18 to 21]

Chapter 1 - Section 1 - Verse 22 to 40

सैव सालोक्यसारूप्यमुक्तिरत्यभिधीयते ।
सदाचाररतो भूत्वा द्विजो नित्यमनन्यधीः ॥ २२॥
मयि सर्वात्मको भावो मत्सामीप्यं भजत्ययम् ।
सैव सालोक्यसारूप्यसामीप्या मुक्तिरिष्यते ॥ २३॥
गुरूपदिष्टमार्गेण ध्यायन्मद्गुणमव्ययम् ।
मत्सायुज्यं द्विजः सम्यग्भजेद्भ्रमरकीटवत् ॥ २४॥
सैव सायुज्यमुक्तिः स्याद्ब्रह्मानन्दकरी शिवा ।
चतुर्विधा तु या मुक्तिर्मदुपासनया भवेत् ॥ २५॥
इयं कैवल्यमुक्तिस्तु केनोपायेन सिद्ध्यति ।
माण्डूक्यमेकमेवालं मुमुक्षूणां विमुक्तये ॥ २६॥
तथाप्यसिद्धं चेज्ज्ञानं दशोपनिषदं पठ ।
ज्ञानं लब्ध्वा चिरादेव मामकं धाम यास्यसि ॥ २७॥
तथापि दृढता न चेद्विद्वानस्याञ्जनासुत ।
द्वात्रिंशाख्योपनिषदं समभ्यस्य निवर्तय ॥ २८॥
विदेहमुक्ताविच्छा चेदष्टोत्तरशतं पठ ।
तासां क्रम सशान्तिं च शृणु वक्ष्यामि तत्त्वतः ॥ २९॥
ईशकेनकठप्रश्नमुण्डमाण्डूक्यतित्तिरिः ।
ऐतरेयं च छान्दोग्यं बृहदारण्यकं तथा ॥ ३०॥

saiva sālokyasārūpyamuktiratyabhidhīyate ।
sadācārarato bhūtvā dvijo nityamananyadhīḥ ॥ 22॥
mayi sarvātmako bhāvo matsāmīpyaṁ bhajatyayam ।
saiva sālokyasārūpyasāmīpyā muktiriṣyate ॥ 23॥
gurūpaḍiṣṭamārgēṇa dhyāyanmadguṇamavyayam ।
matsāyujyaṁ dvijaḥ samyagbhajedbhramarakīṭavat ॥ 24॥
saiva sāyujyamuktiḥ syādbrahmānandakarī śivā ।
caturvidhā tu yā muktirmadupāsanayā bhavet ॥ 25॥
iyaṁ kaivalyamuktistu kenopāyena siddhyati ।
māṇḍūkyamekamevālaṁ mumukṣūṇāṁ vimuktaye ॥ 26॥
tathāpyasiddhaṁ cejjñānaṁ daśopaniṣadam paṭha ।
jñānaṁ labdhvā cirādeva māmakaṁ dhāma yāsyasi ॥ 27॥
tathāpi dṛḍhatā na cedvidjñānasyāñjanāsuta ।
dvātriṁśākhyopaniṣadam samabhyasya nivartaya ॥ 28॥
videhamuktāvicchā cedaṣṭottaraśataṁ paṭha ।
tāsāṁ krama saśāntiṁ ca śruṇu vakṣyāmi tattvataḥ ॥ 29॥
īśakenakathapraśnamuṇḍamāṇḍūkyatittiriḥ ।
aitareyaṁ ca chāndogyaṁ bṛhadāraṇyakam tathā ॥ 30॥

ब्रह्मकैवल्यजाबालश्वेताश्वो हंस आरुणिः ।
 गर्भो नारायणो हंसो बिन्दुर्नादशिरः शिखा ॥ ३१ ॥
 मैत्रायणी कौषीतकी बृहज्जाबालतापनी ।
 कालाग्निरुद्रमैत्रेयी सुबालक्षुरिमन्त्रिका ॥ ३२ ॥
 सर्वसारं निरालम्बं रहस्यं वज्रसूचिकम् ।
 तेजोनादध्यानविद्यायोगतत्त्वात्मबोधकम् ॥ ३३ ॥
 परिव्राट् त्रिशिखी सीता चूडा निर्वाणमण्डलम् ।
 दक्षिणा शरभं स्कन्दं महानारायणाहवयम् ॥ ३४ ॥
 रहस्यं रामतपनं वासुदेवं च मुद्गलम् ।
 शाण्डिल्यं पैङ्गलं भिक्षुमहच्छारीरकं शिखा ॥ ३५ ॥
 तुरीयातीतसंन्यासपरिव्राजाक्षमालिका ।
 अव्यक्तैकाक्षरं पूर्णा सूर्याक्ष्यध्यात्मकुण्डिका ॥ ३६ ॥
 सावित्र्यात्मा पाशुपतं परं ब्रह्मावधूतकम् ।
 त्रिपुरातपनं देवीत्रिपुरा कठभावना ।
 हृदयं कुण्डली भस्म रुद्राक्षगणदर्शनम् ॥ ३७ ॥
 तारसारमहावाक्य पञ्चब्रह्माग्निहोत्रकम् ।
 गोपालतपनं कृष्णं याज्ञवल्क्यं वराहकम् ॥ ३८ ॥
 शाट्यायनी हयग्रीवं दत्तात्रेयं च गारुडम् ।
 कलिजाबालिसौभाग्यरहस्यऋचमुक्तिका ॥ ३९ ॥
 एवमष्टोत्तरशतं भावनात्रयनाशनम् ।
 ज्ञानवैराग्यदं पुंसां वासनात्रयनाशनम् ॥ ४० ॥

brahmakaivalyajābālaśvetāśvo haṁsa āruṇiḥ ।
 garbho nārāyaṇo haṁso bindurnādaśiraḥ śikhā ॥ 31॥
 maitrāyaṇī kauṣītakī bṛhajjābālatāpanī ।
 kālāgnirudramaitreyī subālakṣurimantrikā ॥ 32॥
 sarvasāraṁ nirālambaṁ rahasyaṁ vajrasūcikam ।
 tejonādadhyaṇavidyāyogatattvātmabodhakam ॥ 33॥
 parivrāṭ trisikhī sītā cūḍā nirvāṇamaṇḍalam ।
 dakṣiṇā śarabhaṁ skandaṁ mahānārāyaṇāhvayam ॥ 34॥
 rahasyaṁ rāmatapanam vāsudevaṁ ca mudgalam ।
 śāṇḍilyaṁ paṅgalaṁ bhikṣumahacchārīrakaṁ śikhā ॥ 35॥
 turīyātītasamnyāsaparivrājākṣamālikā ।
 avyaktaikākṣaraṁ pūrṇā sūryākṣyadhyātmakuṇḍikā ॥ 36॥
 sāvitryātmā pāśupataṁ paraṁ brahmāvadhūtakam ।
 tripurātapanam devītripurā kaṭhabhāvanā ।
 hṛdayaṁ kuṇḍalī bhasma rudrākṣagaṇadarśanam ॥ 37॥
 tārasāramahāvākya pañcabrahmāgnihotrakam ।
 gopālatapanam kṛṣṇam yājñavalkyaṁ varāhakam ॥ 38॥
 śāṭyāyanī hayagrīvaṁ dattātreyaṁ ca gāruḍam ।
 kalijābālisaubhāgyarahasyaṛcamuktikā ॥ 39॥
 evamaṣṭottaraśataṁ bhāvanātrayanāśanam ।
 jñānavairāgyadam puṁsāṁ vāsanātrayanāśanam ॥ 40॥

It is this that is termed Salokya-Sarupya-Samipya Salvation. The twice-born who according to the path opened by the teacher, meditates Upon My immutable reality attains Sayujya (Absorption) into Me, like the caterpillar into the Wasp. This is the Sayujya Salvation which is productive of Brahmic bliss and auspicious. Thus these kinds of Salvation arise through the Upasana (Worship) of me. The only means by which the final emancipation is attained is through Mandukya Upanishad alone, which is enough for the Salvation of all aspirants. If Jnana is not attained thereby, study the 10 Upanishads; you shall soon attain Jnana, and then my seat. O Son of Anjana, if your jnana is not made firm, Practise (Study) well the 32 Upanishads. You shall get release. Of you strives after Videhamukti (or Disembodied Salvation), Study the 108 Upanishads. I will truly state in order the (names of the) Upanishads with their Santi Mandukya, Tittiri, Aitareya, Chandogya, Brihadaranyaka, Brahma, Kaivalya, Jabala, Svetasvatara, Hamsa, Aruni, Garbha, Narayana, Parama Hamsa, (Amrta)-Bindu, (Amrta) Nada, (Atharva) Sira, (Atharva) Sikha, Maitrayani, Kausitaki, (Brhat) Jabha, (Narasimha) Tapani, Kalagnirudra, Maitreyi, Subala, Ksurika, Mantrika, Sarvasara, Niralamba, (Suka) Rahasya, Vajrasucika, Tejo(Bindu), Nada (Bindu), Dhyana(Bindu), (Brahma) Vidya, Yoga Tattva, Atmabodhaka, Parivrat (Narada-Parivrajaka), (Tri) Sikhi, Sita, (Yoga) Cuda (Mani), Nirvana, Mandala (Brahman), Daksina (Murti), Sarabh-Skanda, (Tripadvibhuti) Maha-Narayana, Advaya (Taraka), (Rama) Rahasya, (Rama) Tapani, Vasudeva, Mudgala, Sandilya, Paingala, Bhiksu, Mahat-Sariraka, (Yoga) Sikha, Triyatita, Samnyasa, (Paramahamsa) Parivrajaka, Aksamalika, Avyakta, Ekaksara, (Anna) Purna, Surya, Aksi, Adhyatma, Kundika, Savitri, Atma, Pasupata, Parabrahma, Avadhuta, Tripuratapani, Devi, Tripura, Katha, Bhavana, (Rudra) Hrdya, (Yoga) Kundalini, Bhasma (Jabala), Rudraksa, Ganapati, Darsana, Tarasara, Mahavakya, Pancabrahma, (Prana) Agnihotra, Gopala Tapani, Krshna, Yajnavalkya, Varaha, Satyayani, Hayagriva, Dattatreya, Garuda, Kali (Santarana), Jabala, Saubhagya, Sarasvati-rahasya, Bahvrca and Muktika. These 108 (Upanishads) are able to do away with the three Bhavanas [of doubt, Vain thought and false thought], conferring Jnana and Vairagya and destroying the three Vasanas [Of Book-lore, world and body]. [1 - 1 - 22 to 40]

Chapter 1 - Section 1 - Verse 41 to 49

पूर्वोत्तरेषु विहिततत्तच्छान्तिपुरःसरम् ।
वेदविद्याव्रतस्नातदेशिकस्य मुखात्स्वयम् ॥ ४१ ॥
गृहीत्वाष्टोत्तरशतं ये पठन्ति द्विजोत्तमाः ।
प्रारब्धक्षयपर्यन्तं जीवन्मुक्ता भवन्ति ते ॥ ४२ ॥
ततः कालवशादेव प्रारब्धे तु क्षयं गते ।
वैदेहीं मामकीं मुक्तिं यान्ति नास्त्यत्रसंशयः ॥ ४३ ॥
सर्वोपनिषदां मध्ये सारमष्टोत्तरशतम् ।
सकृच्छ्रवणमात्रेण सर्वाघौघनिकृन्तनम् ॥ ४४ ॥
मयोपदिष्टं शिष्याय तुभ्यं पवननन्दन ।
इदं शास्त्रं मयादिष्टं गुह्यमष्टोत्तरं शतम् ॥ ४५ ॥
ज्ञानतोऽज्ञानतो वापि पठतां बन्धमोचकम् ।
राज्यं देयं धनं देयं याचतः कामपूरणम् ॥ ४६ ॥
इदमष्टोत्तरशतं न देयं यस्य कस्यचित् ।
नास्तिकाय कृतघ्नाय दुराचाररताय वै ॥ ४७ ॥
मद्भक्तिविमुखायापि शास्त्रगतेषु मुह्यते ।
गुरुभक्तिविहीनाय दातव्यं न कदाचन ॥ ४८ ॥
सेवापराय शिष्याय हितपुत्राय मारुते ।
मद्भक्ताय सुशीलाय कुलीनाय सुमेधसे ॥ ४९ ॥

pūrvottareṣu vihitatattacchāntipuraḥsaram ।
vedavidyāvratasnātadeśīkasya mukhātsvayam ॥ 41॥
gr̥hītvāṣṭottaraśataṁ ye paṭhanti dvijottamāḥ ।
prārabdhakṣayaparyantaṁ jīvanmuktā bhavanti te ॥ 42॥
tataḥ kālavaśādeva prārabdhe tu kṣayaṁ gate ।
vaidehīm māmakīm muktiṁ yānti nāstyatrasaṁśayaḥ ॥ 43॥
sarvopaniṣadām madhye sāramaṣṭottaraśataṁ ।
sakṛcchravaṇamātreṇa sarvāghaughanikṛntanam ॥ 44॥
mayopadiṣṭaṁ śiṣyāya tubhyaṁ pavananandana ।
idaṁ śāstraṁ mayādiṣṭaṁ guhyamaṣṭottaraṁ śataṁ ॥ 45॥
jñānato'jñānato vāpi paṭhatām bandhamocakam ।
rājyaṁ deyaṁ dhanam deyaṁ yācataḥ kāmapūraṇam ॥ 46॥
idamaṣṭottaraśataṁ na deyaṁ yasya kasyacit ।
nāstikāya kṛtaghnāya durācāraratāya vai ॥ 47॥
madbhaktivimukhāyāpi śāstragarteṣu muhyate ।
gurubhaktivihīnāya dātavyaṁ na kadācana ॥ 48॥
sevāparāya śiṣyāya hitaputrāya mārute ।
madbhaktāya suśīlāya kulīnāya sumedhase ॥ 49॥

सम्यक् परीक्ष्य दातव्यमेवमष्टोत्तरं शतम् । यः
पठेच्छृणुयाद्वापि स मामेति न संशयः ।
तदेतदृचाभ्युक्तम् । विद्या ह वै
ब्राह्मणमाजगाम गोपाय मा शेवधिष्ठीःहमस्मि ।
असूयकायानृजवे शठाय मा मा ब्रूया वीर्यवती
तथा स्याम् । यमेव विद्याश्रुतमप्रमत्तं मेधाविनं
ब्रह्मचर्योपपन्नम् । तस्मा इमामुपसन्नाय सम्यक्
परीक्ष्य दद्याद्वैष्णवीमात्मनिष्ठाम् ॥ १ ॥ इति ॥

samyak parīkṣya dātavyamevamaṣṭottaraṁ śatam ।
yaḥ paṭhecchṛṇuyādvāpi sa māmēti na saṁśayaḥ ।
tadetadṛcābhyuktam । vidyā ha vai
brāhmaṇamājagāma gopāya mā śevadhiṣṭhī'hamasmi ।
asūyakāyānṛjave śaṭhāya mā mā brūyā vīryavatī
tathā syām । yameva vidyāśrutamapramattam medhāvinam
brahmacaryopapannam । tasmā imāmupasannāya samyak
parīkṣya dadyādvaiṣṇavīmātmaniṣṭhām ॥ 1॥ iti ॥

“The twice-born after learning the 108 Upanishads, together with the Santi as prescribed both before and after from the mouth of a Guru well-versed in the Observances of Vedic knowledge and study - Become Jivanmuktas till the destruction of their Prarabdha; in course of time as Prarabdha is destroyed, they attain my Disembodied salvation. There is no doubt of it. O Son of Vayu, these 108 Upanishads, which are the essence of all the Upanishads, and are capable of destroying all sins through their mere study, have been imparted by me to you as a disciple. This science of the 108 Upanishads taught by me, is occult one, and will free persons from bondage, whether they read them with or without knowledge. To gratify the desire of a suppliant, a kingdom may be given or wealth, but never shall the 108 Upanishads be imparted to an atheist, an ungrateful person, one intent on Vicious actions, one having on devotion towards Me, or one who loses his path in the cave of books. On no account shall they be given to one devoid of devotion.....

O Maruti, it is only after a thorough examination that they should be imparted to a disciple doing service (To a Guru), to a well-disposed son, or to one devoted to me, following good observances, belonging to a good family, and being of good intelligence. Whoever studies or hears the 108 Upanishads attains me. There is no doubt of this. This is stated in the RK (Verse) thus Vidya (Sarasvati) went to a Brahmana (And Addressed him) thus: 'Protect me. I shall be your treasure. Do not confide me to the envious, to one not treading the right path, or to the rogue. Then I shall be potent'. Impart this Atmanistha Vidya relating to Visnu to one after well examining him who had studied much, is alert, intelligent, observant of the vow of celibacy, and serving [the Guru]". [1 - 1 - 41 to 49]

Chapter 1 - Section 2 - Verse 1 and 2

अथ हैनं श्रीरामचन्द्रं मारुतिः

पप्रच्छ ऋग्वेदादिविभागेन पृथक्

शान्तिमनुब्रूहीति । स होवाच श्रीरामः ।

ऐतरेयकौषीतकीनादबिन्द्वात्मप्रबोधनिर्वाण-

मुद्गलाक्षमालिकात्रिपुरासौभाग्यबह्वृचा

नामृग्वेदगतानां दशसंख्याकानामुपनिषदां

वाङ्मे मनसीति शान्तिः ॥ १॥

ईशावास्यबृहदारण्यजाबालहंसपरमहंससुबाल-

मन्त्रिकानिरालम्बत्रिशिखीब्राह्मणमण्डलब्राह्मणाद्वयतारक-

पैङ्गलभिक्षुतुरीयातीताध्यात्मतारसारयाज्ञवल्क्य-

शाट्यायनीमुक्तिकानां शुक्लयजुर्वेदगतानामेकोनविंशति-

संख्याकानामुपनिषदां पूर्णमद इति शान्तिः ॥ २॥

atha hainaṃ śrīrāmacandraṃ mārutiḥ

papraccha ṛgvedādivibhāgena pṛthak

śāntimanubrūhīti | sa hovāca śrīrāmaḥ |

aitareyakauṣītakīnādabindvātmaprabodhanirvāṇa-

mudgalākṣamālikātripurāsaubhāgyabahr̥cā

nāmṛgvedagatānāṃ daśasaṃkhyākānāmupaniṣadāṃ

vāṇme manasīti śāntiḥ || 1 ||

īśāvāsyaḥbṛhadāraṇyajābālaham̐saparamaham̐sasubāla-

mantrikānirālambatṛśikhībrāhmaṇamaṇḍalabrāhmaṇādvayatāraka-

pañgalabhikṣuturiyātītādhyātmatārasārayājñavalkya-

śāṭyāyaṇīmuktikānāṃ śuklayajurvedagatānāmekonaviṃśati-

saṃkhyākānāmupaniṣadāṃ pūrṇamada iti śāntiḥ || 2 ||

Then Hanuman asked Sri-Ramacandra to relate the Santi of each Upanishad according to the divisions of Rigveda and others to which they belong. To which Sri-Rama replied: “Aitareya, Kausitaki, Nada (Bindu), Atma-Bodha, Nirvana, Mudgala, Aksamalika, Tripura, Saubhagya and Bahvrca these 10 Upanishads are of Rigveda and have the Santi beginning with ‘Vanme-Manasi, etc’. Isa, Brihadaranyaka, Jabala, Hamsa, (Parama) Hamsa, Subala, Mantrika, Niralamba, Trisikhi Brahmana, Mandala-Brahmana, Advaya-Taraka, Paingala, Bhiksu, Turiyatita, Adhyatma, Tarasara, Yajnavalkya, Satyayani, and Muktika these 19 Upanishds are of Sukla Yajurveda and have the Santi beginning with ‘Purnamada, etc’.[1 - 2 - 1 and 2]

Chapter 1 - Section 2 - Verse 3

कठवल्लीतैत्तिरीयकब्रह्मकैवल्यश्वेताश्वतरगर्भ-
नारायणामृतबिन्द्वमृतनादकालाग्निरुद्रक्षुरिका-
सर्वसारशुकरहस्यतेजोबिन्दुध्यानबिन्दुब्रह्मविद्या-
योगतत्त्वदक्षिणामूर्तिस्कन्दशारीरकयोगशिखैकाक्षर-
अक्षयवधूतकठरुद्रहृदययोगकुण्डलिनीपञ्चब्रह्म-
प्राणाग्निहोत्रवराहकलिसन्तरणसरस्वतीरहस्यानां
कृष्णयजुर्वेदगतानां द्वात्रिंशत्संख्याकानमुपनिषदां
सह नाववत्विति शान्तिः ॥ ३ ॥

kāṭhavalīṭaittirīyakabrahmakāivalyaśvetāśvataragarbha-
nārāyaṇāmṛtabindvamṛtanādakālāgnirudrakṣurikā-
sarvasāraśukarahasyatejobindudhyānabindubrahmavidyā-
yogatattvadakṣiṇāmūrtiskandaśārīrakayogaśikhaikākṣara-
akṣyavadhūtakāṭharudrahṛdayayogakuṇḍalinīpañcabrahma-
prāṇāgnihotravarāhakalisantarāṇasarasvatīrahasyānām
kṛṣṇayajurvedagatānām dvātriṁśatsamkhyākānamupaniṣadām
saha nāvavatviti śāntiḥ ॥ 3 ॥

“Katha, Taittiriya, Brahma, Kaivalya, Svetasvatara, Garbha, Narayana, (Amṛta)-Bindu, (Amṛta)-Nada, Kalagnirudra, Ksurika, Sarvasara, Sukarahasya, Tejo-(Bindu), Dhyana (Bindu), (Brahma)-Vidya, Yoga-Tattva, Daksina-(Murti), Skanda-Sariraka, (Yoga)-Sikha, Ekaksara, Aksi, Avadhuta, Kara, (Rudra)-Hṛdaya, (yoga)-Kundalini, Pancabrahma, (Prana)-Agnihotra, Varaha, Kali-Santarana), and Sarasvatirahasya, these 32 Upanishads are of Kṛṣṇa Yajurveda and have the Santi beginning with “Sahanavavatu, etc”. [1 - 2 - 3]

Chapter 1 - Section 2 - Verse 4

केनछान्दोग्यारुणिमैत्रायणिमैत्रेयीवज्रसूचिकायोगचूडामणि-
वासुदेवमहत्संन्यासाव्यक्तकुण्डिकासावित्रीरुद्राक्षजाबालदर्शन-
जाबालीनां सामवेदगतानां षोडशसंख्याकाना-
मुपनिषदानामाप्यायन्त्विति शान्तिः ॥ ४ ॥

kenachāndogyāruṇimaitrāyaṇimaitreyīvajrasūcikāyogacūḍāmaṇi-
vāsudevamahatsaṁnyāsāvyaktakuṇḍikāsāvitṛīrudrākṣajābāladarśana-
jābālīnāṁ sāmavedagatānāṁ ṣoḍaśasaṁkhyākānā-
mupaniṣadānāmāpyāyantviti śāntiḥ ॥ 4 ॥

“Kena, Chandogya, Aruni, Maitrayani, Maitreyi, Vajrasucika, (Yoga) Cuda (Mani), Vasudeva, Mahat-Sannyasa, Avyakta, Kundika, Savitri, Rudraksa, Jabala, Darsana, and Jabali these 16 Upanishads are of Samaveda and have the Santi beginning with ‘Apyayantu, etc.’[1 - 2 - 4]

Chapter 1 - Section 2 - Verse 5

प्रश्नमुण्डकमाण्डुक्याथर्वशिरोऽथर्वशिखाबृहज्जाबाल-
नृसिंहतापनीनारदपरिव्राजकसीताशरभमहानारायण-
रामरहस्यरामतापनीशाण्डिल्यपरमहंसपरिव्राजक-
अन्नपूर्णासूर्यात्मपाशुपतपरब्रह्मत्रिपुरातपनदेवीभावना-
ब्रह्मजाबालगणपतिमहावाक्यगोपालतपनकृष्णहयग्रीव-
दत्तात्रेयगारुडानामथर्ववेदगतानामेकत्रिंशत्संख्याकाना-
मुपनिषदां भद्रं कर्णेभिरिति शान्तिः ॥ ५॥

praśnamuṇḍakamāṇḍukyātharvaśīro'tharvaśikhābrhajjābāla-
nṛsiṃhatāpanināradaparivrājakaśītāśarabhamahānārāyaṇa-
rāmarahasyarāmatāpanīśāṇḍilyaparamahaṃsaparivrājaka-
annapūrṇāsūryātmapāśupataparabrahmatripurātapanadevībhāvanā-
brahmajābālaganapati mahāvākya gopālatapanakṛṣṇahayagrīva-
dattātreyagāruḍānām atharvavedagatānām ekatrimśatsamkhyākānā-
mupaniṣadāṃ bhadraṃ karṇebhiriti śāntiḥ ॥ 5॥

“Prasna, Mundaka, Mandukya, (Atharva)-Sira, (Atharva) Sikha, (Brhat)-Jabala, (Nrsimha)-Tapani, (Nerada)-Parivrajaka, Sita, Sarabha, Maha-Narayana, (Rama)-Rahasya, (Rama)-Tapani, Sandilya, (Paramahamsa)-Parivrajaka, (Anna)-Purna, Surya Atma, Pasupata, Parabrahma, Tripuratapani, Devi, Bhavana, Bhasma-(Jabala), Ganapati, Mahavakya, Gopala-Tapani, Krishna, Hayagriva, Dattatreya, and garuda, These 31 Upanishads on Atharvaveda have the Santi commencing with ‘Bhadram-Karnebhiih, etc’. [1 - 2 - 5]

Chapter 1 - Section 2 - Verse 6

मुमुक्षवः पुरुषाः साधनचतुष्टयसम्पन्नाः
श्रद्धावन्तः सुकुलभवं श्रोत्रियं शास्त्रवात्सल्य-
गुणवन्तमकुटिलं सर्वभूतहिते रतं दयासमुद्रं सद्गुरुं
विधिवदुपसंगम्योपहारपाणयोऽष्टोत्तरशतोपनिषदं
विधिवदधीत्य श्रवणमनननिदिध्यासनानि नैरन्तर्येण
कृत्वा प्रारब्धक्षयाद्देहत्रयभंगं प्राप्योपाधिविनिर्मुक्त-
घटाकाशवत्परिपूर्णतां विदेहमुक्तिः ।
सैव कैवल्यमुक्तिरिति । अत एव ब्रह्मलोकस्था
अपि ब्रह्ममुखाद्देवान्तश्रवणादि कृत्वा तेन सह
कैवल्यं लभन्ते । अतः सर्वेषां
कैवल्यमुक्तिर्ज्ञानमात्रेणोक्ता । न
कर्मसांख्ययोगोपासनादिभिरित्युपनिषत् ।
इति प्रथमोऽध्यायः ॥ 6 ॥

mumukṣavaḥ puruṣāḥ sādhanacatuṣṭayasampannāḥ
śraddhāvantaḥ sukulabhavaṁ śrotriyaṁ śāstravātsalya-
guṇavantamakuṭilaṁ sarvabhūtahiterataṁ dayāsamudraṁ sadguruṁ
vidhivadupasaṁgamyopahārapāṇayo'ṣṭottaraśatopanīṣadam
vidhivadadhītya śravaṇamanananididhyāsanāni nairantaryeṇa
kṛtvā prārabdhakṣayāddehatrayabhaṅgaṁ prāpyopādhivinirmukta-
ghatākāśavatparipūrṇatā videhamuktiḥ ।
saiva kaivalyamuktiriti । ata eva brahmalokasthā
api brahmamukhādvēdāntaśravaṇādi kṛtvā tena saha
kaivalyaṁ labhante । ataḥ sarveṣāṁ
kaivalyamuktirjñānamātreṇoktā ।
na karmasāṁkhyayogopāśanādibhirityupaniṣat ॥
iti prathamo'dhyāyaḥ ॥ 6 ॥

“Persons desirous of emancipation and having developed the four means of Salvation should, with presents in then hands, Approach a Guru full of faith, of good family, Proficient in Vedas, Scripture-loving, of good qualities, straightforward, intent Upon the welfare of all beings, and an ocean of compassion; and after studying under him, according to the rules, the 108 Upanishads, he should ever be going through the process of studying, thinking and reflecting Upon them, with the cessation of the three bodies through the destruction of Parabdha, they attain the state of Plenum without any Upadhis like the ether in the pot (After the pot is broken). This is the embodied salvation, this is the final emancipation. Therefore even those in Brahmaloaka through the studying of Vedanta from the mouth of Brahman attain with him the final emancipation. Hence to all these is stated the final emancipation through the Jnana Path, and not through Karma, Samkhya Yoga, and Other Upasanas, Thus is the Upanishad.” [1 - 2 - 6]

A decorative border resembling a scroll, with a vertical strip on the left and a horizontal strip at the top, both featuring scroll-like ends.

CHAPTER 2

01 Sections

18 Verses

Chapter 2 - Section 1 - Verse 1 to 8

तथा हैनं श्रीरामचन्द्रं मारुतिः पप्रच्छ ।
केयं वा तत्सिद्धिः सिद्ध्या वा किं प्रयोजनमिति ।
सहोवाच श्रीरामः । पुरुषस्य कर्तृत्वभोक्तृत्व-
सुखदुःखादिलक्षणश्चित्तधर्मः क्लेशरूपत्वाद्बन्धो
भवति । तन्निरोधनं जीवन्मुक्तिः । उपाधिविनिर्मुक्त-
घटाकाशवत्प्रारब्धक्षयाद्विदेहमुक्तिः ।
जीवन्मुक्तिविदेहमुक्त्योरष्टोत्तरशतोपनिषदः प्रमाणम् ।
कर्तृत्वादिदुःखनिवृत्तिद्वारा नित्यानन्दावाप्तिः प्रयोजनं
भवति । तत्पुरुषप्रयत्नसाध्यं भवति । यथा पुत्रकामेष्टिना
पुत्रं वाणिज्यादिना वित्तं ज्योतिष्टोमेन स्वर्गं तथा
पुरुषप्रयत्नसाध्यवेदान्तश्रवणादिजनितसमाधिना
जीवन्मुक्त्यादिलाभो भवति । सर्ववासनाक्षयात्तल्लाभः ।
अत्र श्लोका भवन्ति ॥

tathā hainaṃ śrīrāmacandraṃ mārutiḥ papraccha ।
keyaṃ vā tatsiddhiḥ siddhyā vā kiṃ prayojanamiti ।
sahovāca śrīrāmaḥ । puruṣasya kartṛtvabhokṛtva-
sukhaduḥkhādilakṣaṇāścittadharmāḥ kleśarūpatvādbandho
bhavati । tannirodhanam jīvanmuktiḥ । upādhivinirmukta-
ghaṭākāśavatprārabdhakṣayādvidehamuktiḥ ।
jīvanmuktividehamuktyoraṣṭottaraśatopaniṣadaḥ pramāṇam ।
kartṛtvādiduḥkhanivṛttidvārā nityānandāvāptiḥ prayojanam
bhavati । tatpuruṣaprayatnasādhyaṃ bhavati । yathā putrakāmeṣṭinā
putraṃ vāṇijyādinā vittaṃ jyotiṣṭomena svargaṃ tathā
puruṣaprayatnasādhyaavedāntaśravaṇādijanitasamādhinā
jīvanmuktyādilābho bhavati । sarvavāsanākṣayāttallābhaḥ ।
atra ślokā bhavanti ॥

उच्छास्त्रं शास्त्रितं चेति पौरुषं द्विविधं मतम् ।
 अत्रोच्छास्त्रमनर्थाय परमार्थाय शास्त्रितम् ॥ १ ॥
 लोकवासनया जन्तोः शास्त्रवासनयापि च ।
 देहवासनया ज्ञानं यथावन्नैव जायते ॥ २ ॥
 द्विविधा वासनाव्यूहः शुभश्चैवाशुभश्च तौ ।
 वासनौघेन शुद्धेन तत्र चेदनुनीयसे ॥ ३ ॥
 तत्क्रमेणाशु तेनैव मामकं पदमाप्नुहि ।
 अथ चेदशुभो भावस्त्वां योजयति संकटे ॥ ४ ॥
 प्राक्तनस्तदसौ यत्नाज्जेतव्यो भवता कपे ।
 शुभाशुभाभ्यां मार्गाभ्यां वहन्ती वासनासरित् ॥ ५ ॥
 पौरुषेण प्रयत्नेन योजनीया शुभे पथि ।
 अशुभेषु समाविष्टं शुभेष्वेवावतारयेत् ॥ ६ ॥
 अशुभाच्चालितं याति शुभं तस्मादपीतरत् ।
 पौरुषेण प्रयत्नेन लालयेच्चित्तबालकम् ॥ ७ ॥
 द्रागभ्यासवशाद्याति यदा ते वासनोदयम् ।
 तदाभ्यासस्य साफल्यं विद्धि त्वममरिमर्दन ॥ ८ ॥

ucchāstram śāstritam ceti pauruṣam dvividham matam ।
 atrocchastramanarthāya paramāarthāya śāstritam ॥ 1॥
 lokavāsanayā jantoḥ śāstravāsanayāpi ca ।
 dehavāsanayā jñānam yathāvannaiva jāyate ॥ 2॥
 dvividhā vāsanāvyūhaḥ śubhaścaivāśubhaśca tau ।
 vāsanaughena śuddhena tatra cedanunīyase ॥ 3॥
 tatkramenāśu tenaiva māmakaṁ padamāpnuhi ।
 atha cedaśubho bhāvastvām yojayati saṁkaṭe ॥ 4॥
 prāktanastadasau yatnājjetavyo bhavatā kape ।
 śubhāśubhābhyām mārgābhyām vahantī vāsanāsarit ॥ 5॥
 pauruṣeṇa prayatnena yojanīyā śubhe pathi ।
 aśubheṣu samāviṣṭam śubheṣvevāvatārayet ॥ 6॥
 aśubhāccālitam yāti śubham tasmādapītarat ।
 pauruṣeṇa prayatnena lālayeccittabālakam ॥ 7॥
 drāgabhyāsavaśādyāti yadā te vāsanodayam ।
 tadābhyāsasya sāphalyam viddhi tvamamarimardana ॥ 8॥

Again Maruti (hanuman) addressed Sri-Ramacandra thus:

“What is Jivanmukti? What is Videhamukti? What is the authority therein? What about its perfection? What is the Object of such a perfection?”

(Sri-Rama replied) “The Dharma of a man’s Citta that has the characteristics of agency and enjoyment is fraught with pains and hence tends towards bondage. The Control of it (The Citta) is Jivanmukti. Videhamukti follows when through the extinction of Prarabda, the removal of the vehicles [Of the bodies] Takes place like the ether in the pot [After the pot is broken]. The authority on the points of Jivanmukti and Videhamukti is the 108 Upanishads. Its Object [of Perfection] is the attaining of eternal bliss through the removal of the Pains of agency, etc. This has to be achieved through human efforts. Like progeny obtained through the Putrakamesti sacrifice, wealth in trade, or heaven through the Jyotistoma sacrifice, so Jivanmukti is gained through Samadhi arising through Vedantic Study, and accomplished through human efforts. It has to be won through the extinction of all Vasanas. Regarding it, there are Verses thus: “The efforts of man are states to be of two kinds, those that transcend and those that are according to scriptures. Those that transcend scriptures tend to harm while those that are according to scriptures tend to reality.” To men, true Jnana does not arise through the Vasanas of the world, scripture and body. Vasana is divided into two, the pure and the impure. If you are led by the pure Vasanas, you shall thereby soon reach by degrees My seat. But should the old impure Vasanas land you in danger, they should be overcome through efforts. This river of Vasanas towards Objects, which flows in the pure and impure paths, should be diverted to the pure path through human efforts. The impure one have to be transmuted into the pure. That which is diverted from the impure turns towards the pure. So also the reverse. This child, Citta has to be fondled through human efforts. O killer of enemies, it is only when through means of practice both Vasanas quite abandon you, that you will be able to realise the effects of [Such] Practice. Even in the case of doubt, the pure Vasanas alone should be Practised [2 - 1 - 1 to 8]

Chapter 2 - Section 1 - Verse 9 to 15

सन्दिग्धायामपि भृशं शुभामेव समाचर ।
शुभायां वासनावृद्धौ न दोषाय मरुत्सुत ॥ ९॥
वासनाक्षयविज्ञानमनोनाशा महामते ।
समकालं चिराभ्यस्ता भवन्ति फलदा मताः ॥ १०॥
त्रय एवं समं यावन्नाभ्यस्ताश्च पुनः पुनः ।
तावन्न पदसम्प्राप्तिर्भवत्यपि समाशतैः ॥ ११॥
एकैकशो निषेव्यन्ते यद्येते चिरमप्यलम् ।
तन्न सिद्धिं प्रयच्छन्ति मन्त्राः संकीर्तिता इव ॥ १२॥
त्रिभिरेतैश्चिराभ्यस्तैर्हृदयग्रन्थयो दृढाः ।
निःशङ्कमेव त्रुट्यन्ति बिसच्छेदाद्गुणा इव ॥ १३॥
जन्मान्तशताभ्यस्ता मिथ्या संसारवासना ।
सा चिराभ्यासयोगेन विना न क्षीयते क्वचित् ॥ १४॥
तस्मात्सौम्य प्रयत्नेन पौरुषेण विवेकिना ।
भोगेच्छां दूरतस्त्यक्त्वा त्रयमेव समाश्रय ॥ १५॥
तस्माद्वासनया युक्तं मनो बद्धं विदुर्बुधाः ।
सम्यग्वासनया त्यक्तं मुक्तमित्यभिधीयते ।

sandigdghāyāmapi bhṛśaṃ śubhāmeva samācara ।
śubhāyāṃ vāsanāvṛddhau na doṣāya marutsuta ॥ 9॥
vāsanākṣayavijñānamanonāśā mahāmate ।
samakālaṃ cirābhyastā bhavanti phaladā matāḥ ॥ 10॥
traya evaṃ samaṃ yāvannābhyastāśca punaḥ punaḥ ।
tāvanna padasamprāptirbhavatyapi samāśataiḥ ॥ 11॥
ekaikaśo niṣevyante yadyete ciramapyalam ।
tanna siddhiṃ prayacchanti mantrāḥ saṃkīrtitā iva ॥ 12॥
tribhiretaiścirābhyastairhṛdayagranthayo dṛḍhāḥ ।
niḥśaṅkameva truṭhyanti bisacchedādguṇā iva ॥ 13॥
janmāntaśatābhyastā mithyā saṃsāravāsanā ।
sā cirābhyāsayogena vinā na kṣīyate kvacit ॥ 14॥
tasmātsaumya prayatnena pauruṣeṇa vivekinā ।
bhogecchāṃ dūratastyaktvā trayameva samāśraya ॥ 15॥
tasmādvāsanayā yuktaṃ mano baddhaṃ vidurbudhāḥ ।
samyagvāsanayā tyaktaṃ muktamityabhidhīyate ।

“O Son of Vayu, there is nothing wrong in the increase of the Pure Vasanas. The extinction of Vasanas, Vijnana and the destruction of Manas [As these three] when Practised together for a long time are regarded, O Great and intelligent one, as fruitful. So long as these are not equally practiced again and again, so long the [Supreme] Seat is not attained, Even after the lapse of hundreds of years. Even should one of these [Three] be practiced for a long time, it will not yield its fruit like a Mantra imperfectly done. Through the practice of these for a long time, the firm knots of the heart are cut, Without doubt, like the breaking of the threads in a lotus-stalk rent in twain. The illusory Samsarika Vasana that has arisen through the practice of [Many] Hundreds of lives never perishes except through the Practice of Yoga for a long time. Therefore, O Somya [Disciple], After having put away to a distance the desire of enjoyment through discriminative human effort, resort to these three alone. The wise know that a mind associated with Vasana tends to bondage, while a mind well freed from Vasana is said to be an emancipated one. [2 - 1 - 9 to 15]

Chapter 2 - Section 1 - Verse 16 to 26

मनोनिर्वासनीभावमाचराशु महाकपे ॥ १६ ॥
सम्यगालोचनात्सत्यादवासना प्रविलीयते ।
वासनाविलये चेतः शममायाति दीपवत् ॥ १७ ॥
वासनां सम्परित्यज्य मयि चिन्मात्र विग्रहे ।
यस्तिष्ठति गतो व्यग्रः सोऽहं सच्चित्सुखात्मकः ॥ १८ ॥
समाधिमथ कार्याणि मा करोतु करोतु वा ।
हृदयेनात्तसर्वेहो मुक्त एवोत्तमाशयः ॥ १९ ॥
नैष्कर्म्येण न तस्यार्थस्तस्यार्थोऽस्ति न कर्मभिः ।
न ससाधनजाप्याभ्यां यस्य निर्वासनं मनः ॥ २० ॥
संत्यक्तवासनान्मौनान्दृते नास्त्युत्तमं पदम् ॥ २१ ॥
वासनाहीनमप्येतच्चक्षुरादीन्द्रियं स्वतः ।
प्रवर्तते बहिः स्वाऽर्थे वासनामात्रकारणम् ॥ २२ ॥
अयत्नोपनतेष्वक्षि दृग्द्रव्येषु यथा पुनः ।
नीरागमेव पतति तद्वत्कार्येषु धीरधीः ॥ २३ ॥
भावसंवित्प्रकटितामनुरूपा च मारुते ।
चित्तस्योत्पत्युपरमा वासनां मुनयो विदुः ॥ २४ ॥
दृढाभ्यस्तपदार्थकभावनादतिचञ्चलम् ।
चित्तं संजायते जन्मजरामरणकारणम् ॥ २५ ॥
वासनावशतः प्राणस्पन्दस्तेन च वासना ।
क्रियते चित्तबीजस्य तेन बीजाङ्कुरक्रमः ॥ २६ ॥

manonirvāsanībhāvamācarāśu mahākape ॥ 16 ॥
samyagālocanātsatyādvāsanā pravilīyate ।
vāsanāvilaye cetaḥ śamamāyāti dīpavat ॥ 17 ॥
vāsanāṃ samparityajya mayi cinmātra vighrahe ।
yastiṣṭhati gato vyagraḥ so'haṃ saccitsukhātmakaḥ ॥ 18 ॥
samādhimatha kāryāṇi mā karotu karotu vā ।
hṛdayenāttasarveho mukta evottamāśayaḥ ॥ 19 ॥
naiṣkarmyeṇa na tasyārthastasyārtho'sti na karmabhiḥ ।
na sasādhanaajāpyābhyāṃ yasya nirvāsaṇaṃ manaḥ ॥ 20 ॥
saṁtyaktavāsanānmaunādṛte nāstyuttamaṃ padam ॥ 21 ॥
vāsanāhīnamapyetaccakṣurādīndriyaṃ svataḥ ।
pravartate bahiḥ svā'rthe vāsanāmātrakāraṇam ॥ 22 ॥
ayatnopanateṣvakṣi dṛgdravyeṣu yathā punaḥ ।
nīrāgameva patati tadvatkāryeṣu dhīradhīḥ ॥ 23 ॥
bhāvasaṁvitprakaṭitāmanurūpā ca mārute ।
cittasyotpatyuparamā vāsanāṃ munayo viduḥ ॥ 24 ॥
dṛḍhābhyastapadārthaikabhāvanādatiçañcalam ।
cittaṃ saṁjāyate janmajarāmarāṇakāraṇam ॥ 25 ॥
vāsanāvaśataḥ prāṇaspandastena ca vāsanā ।
kriyate cittabījasya tena bījāṅkurakramaḥ ॥ 26 ॥

O Maha-kapi (Great Monkey) Practise the state of a mind devoid of Vasana. Vasana Perishes through well-conducted deliberation and truth. Through the absorption of Vasanas, Manas attains quiescence like a lamp [Without oil]. He whose mind, devoid of destruction, is [centered] on me as of the nature of Cinmatra [Consciousness alone], Abandoning the Vasanas, is no other than Myself of the nature of Saccidananda. Whether Samadhi and Karma are performed or not, one who has a supreme Citta with a heart devoid of all desires is an emancipated person. He whose mind is freed from Vasanas is not subject to the fruits arising from the performance or non-performance of actions, or Samadhi of Jnana. Except through the entire giving up of Vasanas and through Mouna (The Observance of silence towards Objects), the Supreme seat is not attained. Though devoid of Vasanas, the eye and other organs are involuntarily prompted to their (Respective) external Objects through habit. Just as the eye without any desire sees without any effort the Objects that fall on it, so also the undaunted man of intelligence enters into the affairs (Of the world) without any desire. O Maruti, the Munis know that Vasana which is manifested through the consciousness of Objects, which is of the nature of the Object itself, and which is the cause of the Origination and absorption of Citta. This excessively fluctuating Citta is the cause of Birth, dotage and death, due to the identification of itself with objects Practised firmly [For a long time]. Like the analogy of the seed and the tree, the Variation of Prana arises through Vasana and (Vice Versa) the Vasana through the former - These forming the need of Citta. [2 - 1 - 16 to 26]

Chapter 2 - Section 1 - Verse 27 to 31

द्वे बीजे चित्तवृक्षस्य प्राणस्पन्दनवासने ।
एकस्मिंश्च तयोः क्षीणे क्षिप्रं द्वे अपि नश्यतः ॥ २७॥
असङ्गव्यवहारत्वाद्भवभावनवर्जनात् ।
शरीरनाशदर्शित्वाद्वासना न प्रवर्तते ।
वासनासम्परित्यागाच्चित्तं गच्छत्यचित्तताम् ॥ २८॥
अवासनत्वात्सततं यदा न मनुते मनः ।
अमनस्ता तदोदेति परमोपशमप्रदा ॥ २९॥
अव्युत्पन्नमना यावद्भवानज्ञाततत्पदः ।
गुरुशास्त्रप्रमाणैस्तु निर्णीतं तावदाचर ॥ ३०॥
ततः पक्वकषायेण नूनं विज्ञात वस्तुना ।
शुभोऽप्यसौ त्वया त्याज्यो वासनौघो निराधिना ॥ ३१॥

dve bīje cittavṛkṣasya prāṇaspandanavāsane ।
ekasmimśca tayoh kṣīṇe kṣipraṁ dve api naśyataḥ ॥ 27॥
asaṅgavyavahāratvādbhavabhāvanavarjanāt ।
śarīranāśadarśitvādvāsanaḥ na pravartate ।
vāsanāsamparityāgāccittaṁ gacchatyacittatām ॥ 28॥
avāsanatvātsatataṁ yadā na manute manaḥ ।
amanastā tadodeti paramopaśamapradā ॥ 29॥
avyutpannamanaḥ yāvadbhavānājñātatatpadaḥ ।
guruśāstrapramāṇaistu nirṇītaṁ tāvadācara ॥ 30॥
tataḥ pakvakaṣāyeṇa nūnaṁ vijñāta vastunā ।
śubho'pyasau tvayā tyājyo vāsanaugho nirādhinā ॥ 31॥

To the tree of Citta, there are two seeds: the Vibration of Prana and Vasana. Should either of them Perish, Both Perish soon. Through the actions of the world being done without attachment, through the abandoning of the [Thought of the] reality of the Universe and the conviction of the distractibility of the body. Vasana does not arise. Through the complete giving up of Vasana, Citta becomes not-Citta. When the mind does not thing at all, being completely devoid of Vasana, then Dawns the state of mindlessness which confers the great peace. So long as you are without a mind of (True) Discrimination and are not a knower of the Supreme seat, so long should you follow whatever has been decided by the teacher and the authorities of the sacred books. When your sins are burnt up and you are a knower of the reality without any anxiety then all the Vasanas even should be given-up. [2 - 1 - 16 to 26]

द्विविधचित्तनाशोऽस्ति सरूपोऽरूप एव च ।

जीवन्मुक्तः सरूपः स्यादरूपो देहमुक्तिगः ॥ ३२ ॥

अस्य नाशमिदानीं त्वं पावने शृणु सादरम् ॥ ३३ ॥

चित्तानाशाभिधानं हि यदा ते विद्यते पुनः ।

मैत्र्यादिभिर्गुणैर्युक्तं शान्तिमेति न संशयः ।

भूयोजन्मविनिर्मुक्तं जीवन्मुक्तस्य तन्मनः ॥ ३४ ॥

सरूपोऽसौ मनोनाशो जीवन्मुक्तस्य विद्यते ।

अरूपस्तु मनोनाशो वैदेही मुक्तिगो भवेत् ॥ ३५ ॥

सहस्राङ्कुरशाखात्मफलपल्लवशालिनः ॥ ३६ ॥

dvividhacittanāśo'sti sarūpo'rūpa eva ca ।

jīvanmuktaḥ sarūpaḥ syādarūpo dehamuktigaḥ ॥ 32 ॥

asya nāśamidānīm tvaṃ pāvane śṛṇu sādaram ॥ 33 ॥

cittānāśābhidhānaṃ hi yadā te vidyate punaḥ ।

maitryādibhirguṇairyuktaṃ śāntimeti na saṃśayaḥ ।

bhūyojanmavinirmuktaṃ jīvanmuktasya tanmanaḥ ॥ 34 ॥

sarūpo'sau manonāśo jīvanmuktasya vidyate ।

arūpastu manonāśo vaidehī muktigo bhavet ॥ 35 ॥

sahasrāṅkuraśākhātmaphalapallavaśālinaḥ ॥ 36 ॥

The destruction of Citta is of two kinds, that with form and that without form. (The destruction of) that with form is of the Jivanmukta; (the destruction of), that without form being of the Videhamukta. O Son of Vayu, hearken to (The means of) the destruction of Citta. That is said to be destruction of Citta when it, Associated with all the attributes of Maitri (Friendship) and others, becomes quiescent (Without any resurrection). There is no doubt of it. Then the Manas of a Jivanmukta is free from fresh rebirth; to him, there is the destruction of Manas with form. But to the Videhamukta, there is the destruction of Manas without form. [2 - 1 - 32 to 35]

अस्य संसारवृक्षस्य मनोमूलमिदं स्थितम् ।
 संकल्प एव तन्मन्ये संकल्पोपशमेन तत् ॥ ३७ ॥
 शोषयाशु यथा शोषमेति संसारपादपः ।
 उपाय एक एवास्ति मनसः स्वस्य निग्रहे ॥ ३८ ॥
 मनसोऽभ्युदयो नाशो मनोनाशो महोदयः ।
 ज्ञमनो नाशमभ्येति मनो ज्ञस्य हि शृङ्खला ॥ ३९ ॥
 तावन्निशीव वेताला वल्गन्ति हृदि वासनाः ।
 एकतत्त्वदृढाभ्यासाद्यावन्न विजितं मनः ॥ ४० ॥
 प्रक्षीणचित्तदर्पस्य निगृहीतेन्द्रियद्विषः ।
 पद्मिन्य इव हेमन्ते क्षीयन्ते भोगवासनाः ॥ ४१ ॥
 हस्तं हस्तेन सम्पीड्य दन्तैर्दन्तान्विचूर्ण्य च ।
 अङ्गान्यङ्गैः समाक्रम्य जयेदादौ स्वकं मनः ॥ ४२ ॥

asya saṁsāravṛkṣasya manomūlamidaṁ sthitam ।
 saṁkalpa eva tanmanye saṁkalpopaśamena tat ॥ 37 ॥
 śoṣayāśu yathā śoṣameti saṁsārapādapaḥ ।
 upāya eka evāsti manasaḥ svasya nigrahe ॥ 38 ॥
 manaso'bhyudayo nāśo manonāśo mahodayaḥ ।
 jñamano nāśamabhyeti mano jñasya hi śṛṅkhalā ॥ 39 ॥
 tāvanniśīva vetālā valganti hṛdi vāsanāḥ ।
 ekatattvadṛḍhābhyāsādyāvanna vijitaṁ manaḥ ॥ 40 ॥
 prakṣiṇacittadarpasya nigrhītendriyadvīṣaḥ ।
 padminya iva hemante kṣīyante bhogavāsanāḥ ॥ 41 ॥
 hastaṁ hastena sampīḍya dantairdantānvicūrṇya ca ।
 aṅgānyaṅgaiḥ samākramya jayedādau svakaṁ manaḥ ॥ 42 ॥

It is Manas that is the root of the tree of Samsara with its thousands of shoots, branches, tender, leaves and fruits. I think it to be Sankalpa alone. In order that be trees of Samsara May wither soon, dry up its root through the quiescence of Sankalpa. There is only one means to control one's mind. That is to destroy the mind as soon as it rises. That is the (Great) Dawn. In the case of the wise, the mind is destroyed: But in the case of ignorant, it is Indeed a fetter. So long as the mind is not destroyed through the firm Practice of the One reality, so long as Vasanas are Prancing about in the heart like Betala (Goblin) in the nighttime, the Vasana of enjoyment of one who has destroyed the egoism of Citta and controlled organs, the enemies, decay like lotuses in mid-winter, Pressing one had against the other, setting teeth against teeth, and forcing one limb against the other, he should first conquer his mind.
[2 - 1 - 37 to 42]

Chapter 2 - Section 1 - Verse 43 to 47

उपविश्योपविश्यैकां चिन्तकेन मुहुर्मुहुः ।
न शक्यते मनो जेतुं विना युक्तिमनिन्दिताम् ॥ ४३ ॥
अङ्कुशेन विना मत्तो यथा दुष्टमतङ्गजः ।
अध्यात्मविद्याधिगमः साधुसंगतिरेव च ॥ ४४ ॥
वासनासम्परित्यागः प्राणस्पन्दनिरोधनम् ।
एतास्ता युक्तयः पुष्टाः सन्ति चित्तजये किल ॥ ४५ ॥
सतीषु युक्तिष्वेतासु हठान्नियमन्ति ये ।
चेतसो दीपमुत्सृज्य विचिन्वन्ति तमोऽञ्जनैः ॥ ४६ ॥
विमूढाः कर्तुमुद्युक्ता ये हठाच्चेतसो जयम् ।
ते निबध्नन्ति नागेन्द्रमुन्मत्तं बिसतन्तुभिः ॥ ४७ ॥

upaviśyopaviśyaikāṃ cintakena muhurmuḥuḥ ।
na śakyate mano jetuṃ vinā yuktimaninditām ॥ 43 ॥
aṅkuśena vinā matto yathā duṣṭamataṅgajaḥ ।
adhyātmavidyādhigamaḥ sādhusaṃgatireva ca ॥ 44 ॥
vāsanāsaṃparityāgaḥ prāṇaspandanirodhanam ।
etāstā yuktayaḥ puṣṭāḥ santi cittajaye kila ॥ 45 ॥
satīṣu yuktiṣvetāsu haṭhānniyamanti ye ।
cetaso dīpamutsṛjya vicinvanti tamo'ñjanaiḥ ॥ 46 ॥
vimūḍhāḥ kartumudyuktā ye haṭhācchetaso jayam ।
te nibadhnanti nāgendramunmattaṃ bisatantubhiḥ ॥ 47 ॥

It is not possible on the part of the one-thoughted to control the mind by Sitting up again and again except through the Approved means. As a Vicious rutting elephant is not Subject to control except through the goad, so in the matter of the control of the mind, the effective means are the attainment of spiritual knowledge, association with the wise, the entire abdication of all Vasanas and the control of Pranas. While such are the (Prescribed) means, should persons try to control the mind through Violence, they are like those that search in darkness, having thrown aside the light (in their hands). Those who endeavor to control the mind through force are but trying to bind a mad elephant with the filaments of a lotus-stalk.
[2 - 1 - 43 to 47]

Chapter 2 - Section 1 - Verse 48 to 56

द्वे बीजे चित्तवृक्षस्य वृत्तिव्रततिधारणः ।
एकं प्राणपरिस्पन्दो द्वितीयं दृढभावना ॥ ४८ ॥
सा हि सर्वगता संवित्प्राणास्पन्देन चाल्यते ।
चित्तैकाग्र्याद्यतो ज्ञानमुक्तं समुपजायते ॥ ४९ ॥
तत्साधनमथो ध्यानं यथावदुपदिश्यते ।
विनाप्यविकृतिं कृत्स्नां संभवव्यत्ययक्रमात् ।
यशोऽरिष्टं च चिन्मात्रं चिदानन्दं विचिन्तय ॥ ५० ॥
अपानेऽस्तंगते प्राणो यावन्नाभ्युदितो हृदि ।
तावत्सा कुम्भकावस्था योगिभिर्यानुभूयते ॥ ५१ ॥
बहिरस्तंगते प्राणे यावन्नापान उद्गतः ।
तावत्पूर्णा समावस्थां बहिष्ठं कुम्भकं विदुः ॥ ५२ ॥
ब्रह्माकारमनोवृत्तिप्रवाहोऽहंकृतं विना ।
सम्प्रज्ञातसमाधिः स्याद्ध्यानाभ्यासप्रकर्षतः ॥ ५३ ॥
प्रशान्तवृत्तिकं चित्तं परमानन्ददायकम् ।
असम्प्रज्ञातनामायं समाधिर्योगिनां प्रियः ॥ ५४ ॥
प्रभाशून्यं मनःशून्यं बुद्धिशून्यं चिदात्मकम् ।
अतद्व्यावृत्तिरूपोऽसौ समाधिर्मुनिभावितः ॥ ५५ ॥
ऊर्ध्वपूर्णमधःपूर्णं मध्यपूर्णं शिवात्मकम् ।
साक्षाद्विधिमुखो ह्येष समाधिः पारमार्थिकः ॥ ५६ ॥

dve bīje cittavṛkṣasya vṛttivratatidhāraṇaḥ ।
ekaṁ prāṇapariśpando dvitīyaṁ dṛḍhabhāvanā ॥ 48 ॥
sā hi sarvagatā saṁvitprāṇāspandena cālyate ।
cittaikāgryādyato jñānamuktaṁ samupajāyate ॥ 49 ॥
tatsāadhanamatho dhyānaṁ yathāvadupadiśyate ।
vināpyavikṛtiṁ kṛtsnāṁ sambhavavyatyayakramāt ।
yaśo'riṣṭaṁ ca cinmātraṁ cidānandaṁ vicintaya ॥ 50 ॥
apāne'staṁgate prāṇo yāvannābhyudito hṛdi ।
tāvatsā kuṁbhakāvasthā yogibhiryānubhūyate ॥ 51 ॥
bahirastaṁgate prāṇe yāvannāpāna udgataḥ ।
tāvatpūrṇaṁ samāvasthāṁ bahiṣṭhaṁ kumbhakaṁ viduḥ ॥ 52 ॥
brahmākāramanovṛttipravāho'haṁkṛtaṁ vinā ।
samprajñātasamādhiḥ syāddhyānābhyāsaprakarṣataḥ ॥ 53 ॥
praśāntavṛttikaṁ cittaṁ paramānandadāyakam ।
asamprajñātanāmāyaṁ samādhiryogināṁ priyaḥ ॥ 54 ॥
prabhāśūnyaṁ manaḥśūnyaṁ buddhiśūnyaṁ cidātmakam ।
atadvyāvṛttirūpo'sau samādhirmunibhāvitaḥ ॥ 55 ॥
ūrdhvapūrṇamadhaḥpūrṇaṁ madhyapūrṇaṁ śivātmakam ।
sākṣādvidhimukho hyeṣa samādhiḥ pāramārthikaḥ ॥ 56 ॥

To the tree of the mind having the ever-growing branches of modifications, there are two seeds. One is the fluctuation of Prana, and the other is the firmness of Vasana. The (One) All-pervading Consciousness is agitated by the fluctuation of Prana. The means of Dhyana by which (The one) Jnana is attained through the one-pointedness of the mind is now imparted to you after duly resolving back the things Originated (In the Universe) with all their changes, meditate Upon that which remains (Viz), Cinmatra (The consciousness alone), which is also Cidananda (Conscious-Bliss). The wise say that the interval experienced by Yogins after the inspiration and before the (Next) expiration is (The internal) Kumbhaka (Cessation of breath); while the interval of complete equilibrium after expiration and before the next inspiration is the external Kumbhaka. Through the force of the Practice of Dhyana, the current of the modification of Manas devoid of self that is of Brahmic Nature is said to be Samprajnata Samadhi, while the mind with the utter quiescence of modifications that confers Upon the supreme Bliss is said to be Asamprajnata-Samadhi that is dear to Yogins. This (State) that is devoid of light, Manas and Buddhi, and that is of the nature of Cit. (Consciousness Merely) is styled by the Munis Atadvyavrtti Samadhi (a Samadhi that does not care or require the Aid of Another). It is Plenum above, below and in Samadhi is itself Vidhi-Mukha (Sanctioned by Books of Brahma). [2 - 1 - 48 to 56]

Chapter 2 - Section 1 - Verse 57 to 64

दृढभावनया त्यक्तपूर्वापरविचारणम् ।
यदादानं पदार्थस्य वासना सा प्रकीर्तिता ॥ ५७ ॥
भावितं तीव्रसंवेगादात्मना यत्तदेव सः ।
भवत्याशु कपिश्रेष्ठ विगतेतरवासनः ॥ ५८ ॥
तादृग्रूपो हि पुरुषो वासनाविवशीकृतः ।
सम्पश्यति यदैवैतत्सद्वस्त्विति विमुह्यति ॥ ५९ ॥
वासनावेगवैचित्र्यात्स्वरूपं न जहाति तत् ।
भ्रान्तं पश्यति दुर्दृष्टिः सर्वं मदवशादिव ॥ ६० ॥
वासना द्विविधा प्रोक्ता शुद्धा च मलिना तथा ।
मलिना जन्महेतुः स्याच्छुद्धा जन्मविनाशिनी ॥ ६१ ॥
अज्ञानसुघनाकारा घनाहंकारशालिनी ।
पुनर्जन्मकरी प्रोक्ता मलिना वासना बुधैः ।
पुनर्जन्माङ्कुरं त्यक्त्वा स्थितिः संभृष्टबीजवत् ॥ ६२ ॥
बहुशास्त्रकथाकन्थारोमन्थेन वृथैव किम् ।
अन्वेष्टव्यं प्रयत्नेन मारुते ज्योतिरान्तरम् ॥ ६३ ॥
दर्शनादर्शने हित्वा स्वयं केवलरूपतः ।
य आस्ते कपिशार्दूल ब्रह्म स ब्रह्मवित्स्वयम् ॥ ६४ ॥

yadādānaṃ padārthasya vāsanā sā prakīrtitā ॥ 57 ॥
bhāvitam tīvrasaṃvegādātmanā yattadeva saḥ ।
bhavatyāśu kapiśreṣṭha vigatetaravāsanah ॥ 58 ॥
tādrūpo hi puruṣo vāsanāvivaśīkṛtaḥ ।
sampaśyati yadaivaitatsadvastviti vimuhyati ॥ 59 ॥
vāsanāvegavaicitryātsvarūpaṃ na jahāti tat ।
bhrāntaṃ paśyati durdṛṣṭiḥ sarvaṃ madavaśādiva ॥ 60 ॥
vāsanā dvividhā proktā śuddhā ca malinā tathā ।
malinā janmahetuḥ syācchuddhā janmavināśinī ॥ 61 ॥
ajñānasughanākārā ghanāhaṃkāraśālinī ।
punarjanmakarī proktā malinā vāsanā budhaiḥ ।
punarjanmāṅkuraṃ tyaktvā sthitiḥ saṃbhr̥ṣṭabījavat ॥ 62 ॥
bahuśāstrakathākanthāromanthena vṛthaiva kim ।
anveṣṭavyaṃ prayatnena mārute jyotirāntaram ॥ 63 ॥
darśanādarśane hitvā svayaṃ kevalarūpataḥ ।
ya āste kapiśārdūla brahma sa brahmavitsvayam ॥ 64 ॥

The clinging to Objects without Previous or subsequent deliberation through intense longing is stated to be Vasana. O Chief of Monkeys, whatever is meditated Upon by a person with ardent impetuosity without any other Vasana - That he soon becomes. A person that is entirely subject to Vasana becomes of the nature of that, when he regards this (Universe) as Sat (The reality), then he is Subject to delusion. Because of the many strong Vasana, he does not abandon the nature of the Universe. This person of wrong Vision sees everything under infatuation like one deluded. Vasana are of two kinds - The Pure and the impure. The impure ones are the cause of rebirth, while the pure are the destroyers of it. The impure are said by the wise to be of the nature of intense Ajnana, Associated with the great Ahamkara and generative of rebirth. Of What avail is the chewing again and again of the many Sastric stories to one that has abandoned the seed of re-birth, having turned it into a burnt one? O Maruti, you should with effort, seek the effulgence within. O tiger of Monkeys, whoever, after having abandoned the visible and the Invisible, is as the One alone is not a mere knower of Brahman but is Brahman itself. [2 - 1 - 57 to 64]

Chapter 2 - Section 1 - Verse 65 to 76

अधीत्य चतुरो वेदान्सर्वशास्त्राण्यनेकशः ।
ब्रह्मतत्त्वं न जानाति दर्वी पाकरसं यथा ॥ ६५ ॥
स्वदेहाशुचिगन्धेन न विरज्येत यः पुमान् ।
विरागकारणं तस्य किमन्यदुपदिश्यते ॥ ६६ ॥
अत्यन्तमलिनो देहो देही चात्यन्तनिर्मलः ।
उभयोरन्तरं ज्ञात्वा कस्य शौचं विधीयते ॥ ६७ ॥
बद्धो हि वासनाबद्धो मोक्षः स्याद्वासनाक्षयः ।
वासनां सम्परित्यज्य मोक्षार्थित्वमपि त्यज ॥ ६८ ॥
मानसीर्वासनाः पूर्वं त्यक्त्वा विषयवासनाः ।
मैत्र्यादिवासनानाम्नीर्गृहाणामलवासनाः ॥ ६९ ॥
ता अप्यतः परित्यज्य ताभिर्व्यवहरन्नपि ।
अन्तःशान्तः समस्नेहो भव चिन्मात्रवासनः ॥ ७० ॥

adhītya caturō vedānsarvāśāstrāṇyanekaśaḥ ।
brahmatattvaṃ na jñāti darvī pākarasaṃ yathā ॥ 65 ॥
svadehāśucigandhena na virajyeta yaḥ pumān ।
virāgakāraṇaṃ tasya kimanyadupadiśyate ॥ 66 ॥
atyantamalino deho dehī cātyantanirmalaḥ ।
ubhayorantaraṃ jñātvā kasya śaucaṃ vidhīyate ॥ 67 ॥
baddho hi vāsanābaddho mokṣaḥ syādvāsanākṣayaḥ ।
vāsanāṃ samparityajya mokṣārthitvamapi tyaja ॥ 68 ॥
mānasīrvāsanāḥ pūrvaṃ tyaktvā viṣayavāsanāḥ ।
maitryādivāsanānāmnīrgrhāṇāmalavāsanāḥ ॥ 69 ॥
tā apyataḥ parityajya tābhirvyavaharannapi ।
antaḥśāntaḥ samasneho bhava cinmātravāsanāḥ ॥ 70 ॥

तामप्यथ परित्यज्य मनोबुद्धिसमन्विताम् ।

शेषस्थिरसमाधानो मयि त्वं भव मारुते ॥ ७१ ॥

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।

अनामगोत्रं मम रूपमीदृशं भजस्व नित्यं पवनात्मजार्तिहन् ॥ ७२ ॥

दृशिस्वरूपं गगनोपमं परं सकृद्विभातं त्वजमेकमक्षरम् ।

अलेपकं सर्वगतं यदद्वयं तदेव चाहं सकलं विमुक्तः ॐ ॥ ७३ ॥

दृशिस्तु शुद्धोऽहमविक्रियात्मको न मेऽस्ति कश्चिद्विषयः स्वभावतः ।

पुरस्तिरश्चोर्ध्वमधश्च सर्वतः सुपूर्णभूमाहमितीह भावय ॥ ७४ ॥

अजोऽमरश्चैव तथाजरोऽमृतः स्वयंप्रभः सर्वगतोऽहमव्ययः ।

न कारणं कार्यमतीत्य निर्मलः सदैव तृप्तोऽहमितीह भावय ॥ ७५ ॥

जीवन्मुक्तपदं त्यक्त्वा स्वदेहे कालसात्कृते ।

विशत्यदेहमुक्तत्वं पवनोऽस्पन्दतामिव ॥ ७६ ॥

tāmapyatha parityajya manobuddhisamanvitām ।

śeṣasthirasamādhāno mayi tvam bhava mārute ॥ 71 ॥

aśabdamasparśamarūpamavyayaṁ tathā'rasaṁ nityamagandhavacca yat ।

anāmagotraṁ mama rūpamīdṛśaṁ bhajasva nityaṁ pavanātmajārtihaṁ ॥ 72 ॥

dṛśisvarūpaṁ gaganopamaṁ paraṁ sakṛdvibhātaṁ tvajamekamakṣaram ।

alepakaṁ sarvagataṁ yadadvayaṁ tadeva cāhaṁ sakalaṁ vimuktaḥ ॐ ॥ 73 ॥

dṛśistu śuddho'hamavikriyātmako na me'sti kaścidviśayaḥ svabhāvataḥ ।

purastiraścordhvamadhaśca sarvataḥ supūrṇabhūmāhamitīha bhāvaya ॥ 74 ॥

ajo'maraścaiva tathājaro'mṛtaḥ svayaṁprabhaḥ sarvagato'hamavyayaḥ ।

na kāraṇaṁ kāryamatītya nirmalaḥ sadaiva tṛpto'hamitīha bhāvaya ॥ 75 ॥

jīvanmuktapadaṁ tyaktvā svadehe kālasātkṛte ।

viśatyadehamuktatvaṁ pavano'spandatāmiva ॥ 76 ॥

One who having studied the four Vedas and the Various books does not cognize the reality of Brahman is like the ladle ignorant of the taste of the dainty. Therefore what other advice of indifference can be imparted to a person that has not attained the indifference to the impure Vasana of delusion (Or body)? This body is very impure while the one (Atma) that dwells in it is very pure. When the differences between the two are (thus) known, what then may be ordained as the purification? The bondage of Vasana is the (real) bondage, while the destruction of Vasana is salvation. After wholly abandoning the Vasanas, give up even the desire for salvation. After first giving up the Vasana of Objects dependent Upon the Vasana of the mind, Attract unto the pure Vasanas associated with Maitri (Friendship) and others. Though engaged in the world with these pure Vasanas, give up them too and retire within the quiescent desires and become of the form of the longing after Cit alone. Then, O Maruti! Giving up that also associated as it is with Manas and Buddhi, may you now left alone become firm in me in Samadhi. O son of Vayu! Always worship My reality that is destructive of pains, without sound, touch, form, decay, taste, destruction or smell, and without name and Gotra [Clan]. I am that non-dual One (Brahman) that is of the nature of the Visible (Jnana), like unto the Akasa, Supreme, always shining, without birth, non-dual, Without destruction, without attachment and pervading all. I am the all, and of the nature of Salvation. One should ever meditate Upon me thus: 'I am of the form the visible [Jnana] the pure, of changeless nature and have really no Objects in Me. I am the ever-full Brahman, transverse and across, up and down. Also meditate upon Me thus: 'I am birthless, deathless, ageless, immortal, self-shining, all-pervading, destructionless, causeless, pure beyond the effect (of the Universe) and ever content,' When one's becomes a prey to time, he gives up the state of Jivanmukti, as the wind attains the motionless state. [2 - 1 - 65 to 76]